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The New Christianity

A Quarterly Journal
for its promotion and interpretation

The Labor Movement and its Spiritual Challenge - *Earl C. Hamilton*

Church Standards - - - - *Gustave J. Bischof*

The Human Side of the Bible - *William F. Wunsch*
III. Ruth and her Story

A First Year at College - - - *Jean B. Symmes*

Bible Backgrounds - - - - *Richard H. Tafel*

TRENDS AND DEVELOPMENTS
QUESTIONS AND ANSWERS
DEVOTIONAL PAGE
BOOK REVIEWS

AUTUMN, 1937

50 cents a copy $2.00 a year

The
New Christianity
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Volume III Number IV

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Published quarterly for the Editorial Board by Powell Printing Company, 34 Brattle Street, Cambridge, Mass.

Subscription: $2.00 per year.

Subscription Agents: The New-Church Press, 108 Clark Street, Brooklyn, N. Y.

Editorial correspondence should be addressed to William F. Wunsch, 108 Clark Street, Brooklyn, N. Y.

TO OUR READERS

Emanuel Swedenborg (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Lord which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to His followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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The
NEW CHRISTIANITY
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VOL. III AUTUMN, 1937 No. 4

The Labor Movement and its Spiritual Challenge

EARL C. HAMILTON

WHATEVER study and contacts have been mine in connection with the labor movement have tended to confirm certain early impressions,—impressions which of themselves might seem merely personal or subjective. For example, just out of college, I worked one summer in a paper-box factory, by way of earning a little toward study for the ministry. Memory retains nothing from that particular employment which would serve for an atrocity tale. The kindly old German who ran the business would have been a flat failure in the rôle of a Pharaoh. Even his occasional explosions of wrath over slackness or inefficiency were more comical than terrifying. However, the net impression borne in upon me from the environment was one of hopelessness and futility. It seemed to me that an individual with no outlook beyond that of a wage-worker in our industrial system was following a covered way, a blind alley, with no opening upward or outward to the fulness of human development. Ignorant as only the recent college graduate can be of the actual structure and trends of our capitalistic society, I yet sensed (or thought I sensed) that the forces controlling the worker and his work had slight regard for human dignity and use. By way of honest confession, it is simple truth that the change from the box-factory to theological studies was most welcome.

Spirituality, Visible or Invisible?

But even a divinity school is not a perfect retirement from this too solid world. I well remember the occasion when our ivory tower by Lake Michigan was somewhat shaken by the vigorous personality of the Rev. Charles Stelzle, at that time head of the Presbyterian Department of Church and Labor. Dr. Stelzle was of working-class background, and in his trade had worked himself up to the status of a skilled machinist. But in his flaming message that morning to the student body and Faculty of McCormick Seminary he did not stress his own career as an example of pluck and perseverance overcoming circumstance and emerging from a depressing environment. On the contrary, he identified himself with those who were still in that environment, he still felt his rootage in that bitter poverty his childhood had known so well in the lower east side of Manhattan. He associated the Christian message with that situation. He reminded us that the Old Testament prophets were not simply men who wandered about in strange attire, uttering things mainly incomprehensible. They studied social conditions, and in the name of the Lord they voiced a social message which was only too clear to their contemporaries. Passionately Dr. Stelzle declared that if he thought the Church had no message and program of justice for an under-privileged working-class he himself could not continue with the Church.

All along, in more ways than can be cited within the scope of this article, I have felt that challenge. It was present in Helen Keller's address, "A Vision of Service," to the General Convention at Washington in 1928. In her own world of material darkness and silence but of deep discernment, she felt her oneness with those millions whose faculties are stunted and benumbed by economic exploitation. It is a challenge implicit in that persistent theme all through the writings of Swedenborg,—the concept of a living relationship between spirit and nature. Obviously, Swedenborg is not materialistic. Nor is he spiritual in the too widely accepted meaning of that term. Teaching that the material of itself is dead, he teaches with equal emphasis that the spiritual, apart from living embodiment in material concerns, is but a wandering ghost. We may reasonably deduce that a spirituality too pallid and platonic to walk hand in hand with justice in the social struggle, is nothing. There is dynamite, too little sensed, in the recurring counsel to "look to the Lord, shun evils as sins," and do the daily work "sincerely, justly and faithfully." We had better not look to the Lord unless we are ready to journey far and to experience many a change of scene. For this Lord is an ever-emerging God. From dispensation to dispensation, and within each dispensation, He comes with names so new, with such enlarged reveal-

ings of Himself, that our old faculties seem useless in their exercise, our former motives no longer serve for His worship. And sometimes we can but wait, not discerning the change at hand, but only knowing that something unutterably great is on the way, as when Jesus says, "I have many things to tell you, but ye cannot bear them now."

It is inconceivable that this great truth of the emerging God, to whom we look from the vantage point of the daily work, should carry no implications for the social order. The imagination is challenged. Under what conditions, through what agencies and movements, shall the daily work yield its maximum of "sincerity, justice, faithfulness," and self-respect? With these principles in mind, and making these valid inquiries, we are at least ready to consider on their merits social stirrings which look to some rearrangements. We would not beg the question. We would not say that the labor movement, however needed as an instrumentality, is the perfect or final embodiment of the Divine will on earth. By the same token, we should be equally cautious about assuming that the manufacturers' associations, the chambers of commerce, the associated industries, are the ideal incarnation of public interest, the last word of what is what in economic and social relationships.

Discovering the Labor Movement

It can safely be said that so far as the general attitude is concerned, the labor movement has never been considered on its merits or interpreted in the light of its true objectives. One indication of this is the slowness with which an authoritative literature has developed, at least in our own country. While it is true that a considerable number of excellent books, pamphlets, and so forth, pleading the cause of labor, were issued in a rather haphazard way from an early period, it is a fact that only very recently has the labor movement become recognized as part of the broad current of human events as seen by economists and historians. Not until the year 1918, the date of publication of *The History of Labour in the United States,* by John R. Commons and his associates, was there an inclusive and comprehensive treatment of the subject in this country. It is little wonder that in our outlook on labor we tend to a one-eyed view and ill-balanced interpretations. It becomes almost instinctive to denounce this or that committed (or said to be committed) by organized labor, with no thought of inquiring about similar acts on a greater scale *against* labor. Labor is solemnly exhorted for its own good, not only to practise all the known virtues but to maintain altars to whatever *unknown* virtues organized society may decide to practise some day.

There prevails the general idea that, after all, labor has not much to complain of, relatively to the rest of the population. Some are very conscious of the fact that workers drive cars and have radios, telephones, electric lights, and so on, in their homes. This point of view seldom inquires as to just what proportion of workers, the country over, have all these things. But, leaving that aside, other considerations are pertinent. It is true that wage-workers (many of them), partly from their strength of unionizing, and partly from a measure of sharing in general progress and "prosperity," do come in for some enjoyment of the advantages mentioned. It is equally true that, for the wage-worker at least, the acquiring of these enjoyments has been accompanied by a progressive loss of "status" in industry. In a word, from a number of causes incident to our modern technological age, the worker has been steadily losing control and "say-so" as regards his economic destiny. Hence, it is quite possible that the improvements and conveniences mentioned (together with more solid, cultural values), available at a certain stage of capitalistic development, may not continue to be available at a coming stage unless the worker is strong enough collectively to retain them. And it is not merely a question of retaining these contrivances, which some may still be inclined to regard as superfluities. The loss of "status," if it continues, is likely to involve the very fundamentals of economic security. This whole question is analyzed with much clarity by Norman J. Ware, in chapter III, *Labor in Modern Industrial Society* (pp. 51-68).

Somewhat related to the foregoing is the fact that even in times of "prosperity," when the increase of wages is considerable, this gain for wage-workers always lags behind the gains registered in profits and dividends. Professor Ware's analysis of certain prosperous periods in our nation's history emphasizes this fact. During the 1840's there was a prosperous time, especially following the tariff of 1842. But, in certain industries most dependent on the tariff, ". . . wages are seen to have fallen or remained stationary, cost of production declined, while prices were maintained and profits increased." (Norman J. Ware, *The Industrial Worker, 1840-1860,* p. 9). For more recent times the same general fact is brought out by Norman Thomas, in his *Human Exploitation,* and other books.

When Individualists Unite

Our inherited middle-class psychology sometimes engenders a kind of scorn for the effeminate device of unionizing. It seems more creditable to face things in an individual way, in the spirit of our hardy forefathers. Yet, a searching view brings out the fact that these rugged individualists of the olden time could form combinations more rugged still. The *Boston Weekly News-Letter* of October 10, 1761, carries an interesting item:—

> The following Notice is inserted by Desire,
>
> Several Hundreds, among whom are some of the principal Inhabitants of the Town, have engaged not to give, after this Day, more than Three *Coppers* per Quart for Milk. It is requested of those who have not signed the Paper that has been handed about, that they would notwithstanding, concur in this Design to reduce the present exorbitant Price of that Article. They will hereby not only serve themselves, but get the Thanks of the Poor.

How much "character" might have been developed, how much sweetness and light generated, by a strictly individual approach in this instance, we do not know. What the consumers of 1761 wanted was cheaper milk, and doubtless they got it.

What is good (and legitimate) for people as consumers, should be equally so for people as workers. Two instances, separated by a span of ninety years, bring out the helplessness of workers when not adequately organized and their strength when effectively organized. The press of the 1840's carried a news item regarding a New England textile mill. Some of the workers had objected to the requirement of night work, added to a long and full day in the factory, and the management excused them from further night work on their acceptance of a ten per cent cut in wages! But only recently, in this year 1937, the crews of a line of steamers running out of Boston were able by their union strength to secure a ten per cent *increase* of wage, with no increase of working hours.

Who are the Public?

When we search out some of the meanings of terms often used unreflectively, we find ourselves surprisingly implicated in the interests of labor. What do we make out of the classic triad: "labor, capital, the public"? To begin with, we are very conscious of ourselves as the public. When capital and labor are at grips, "we, the public," "the plain people," want to know how we are going to be affected. Now, when we try to analyze and classify under the term "public," some pertinent facts emerge. We think of the shopping public, the church-going public, the reading public, the traveling public, the theater public, the musical public, the newspaper public, the restaurant public, and so on. It may or may not have occurred to us as significant that we hear very little about the clerking public, the teaching public, the tenant-farming public, the truck-driving public, the shoe-making public, the cotton-picking public, the share-cropping public, the coal-mining public, and so forth. No one would deny that the people in these occupations are all to be included in the general public. The point is that when we set out to specify and define what it is that constitutes any one a member of the public, it somehow is not instinctive with us to link the term with the concrete daily use.

But suppose that typical, average members of these various "publics" named were to come together in conference in the effort to discover common denominators. Would the reading public and the shopping public make themselves mutually intelligible? It all depends. But perhaps the very despair of unifying the varied (and perfectly valid) interests of taste and culture would lead on to the discovery that in humble economic terms there is a vital common denominator. If the group is really typical in worldly estate, it would be found that each one has to work for a living, that each one has a modest job (or the hope of one), that in very few cases is there a feeling of adequate security in the job, and none too much consciousness of adequate say-so about time, pay, or working conditions. Mr. Traveling Public and Miss Shopping Public are quite aware that their effective participation in these "public" functions is materially conditioned by the possession (and the protection) of a job. If from this they can reflect to the point of seeing that workers who unionize and even go on strike are within the pale of public interest, our hypothetical conference will have registered a social gain.

There are very real differences of psychology, outlook, and external culture between the middle and professional classes on the one hand and the wage-working classes on the other. There are values to be conserved both ways. But we have reason to believe that in respect to actual economic status and liability under present developments, the middle and professional classes are not so far removed from the wage-workers as is usually assumed. Recognition of this solidarity has registered itself in the large growth of "white collar" unionizing of recent years. Retail clerks and teachers in considerable numbers have thus unionized,—the teachers into the American Federation of Teachers, affiliated with the American Federation of Labor. Under the Workers' Alliance, primarily set up for the unemployed, but in practice made up largely of those working for the Works Progress Administration, the strongest unions in some parts of the country are writers, musicians, actors and artists.

Labor as Conspiracy

The character of early public reactions against the right of workers to organize is almost unbelievable, and the end is not yet. The American labor movement is little more than a hundred years old in the sense of something permanently organized around distinctly working-class consciousness, and is dated by Professor Commons from the year 1827, when a city-wide organization of wage-workers, The Mechanic's Union of Trade Associations, was set up in Philadelphia. (*See* John R. Commons, *History of Labour in the United States,* p. 25; also p. 169, Helen L. Sumner, same work.) However, the more scattered, inchoate activities of preceding years, including some desperate battles in the courts, come fairly under the "movement."

The British labor movement is at least a quarter of a century older than the American, and the beginnings in Great Britain introduce us to some of the choicest forms of public reaction. Lord Melbourne, for example, warned against the "criminal character and the evil effects of trade unionism." (*See* John Haynes Holmes, "Is Labor Going Too Far?" in *Unity,* June 21, 1937.)

The early period in the United States was marked by determined efforts to destroy the trade unions by legal measures. (*See* Mary Beard, *A Short History of the American Labor Movement,* pp. 28-32.) The practical purpose in hand brought out in a peculiar way the sentiment that "blood is thicker than water." Although we were an independent nation, the followers of Alexander Hamilton and (it would appear) the employers generally were insistent that the old common law of England should be invoked even on this side of the water. This meant that combinations of workmen to increase wages comprised a "conspiracy" against the public good. Of six leading cases between

1806 and 1814, four were decided against labor. Gradually, in the first third of the nineteenth century, the bare right to organize came to be conceded (at least not openly challenged in the courts), but the questions of what the worker could safely do in the way of striking and picketing continued in the balance.

Law for Everybody

Mindful of what was said and done when workers first dared to organize, we ought not to lose our sense of perspective and proportion when there emerge new and aggressive forms of labor action, like the Committee for Industrial Organization (the "C. I. O."), for example. If we are all for "law and order," we of course want it to be impartial and inclusive. And the way "the law" is sometimes invoked in industrial disputes suggests very particular points of view. When in 1902 President Theodore Roosevelt intervened in the anthracite coal strike, he was bluntly told by the head of one of the coal-carrying railroads that it was his business to stay out of the dispute and simply uphold the law of the land. Both State and Federal laws have at times been applied in such ways to industrial affairs as to give ground for question as to whether the law itself is always legal. For example, the Sherman Act was passed in 1890 for the purpose of curbing the trusts. It is doubtful, to put it mildly, whether the framers had any thought that the Act would ever be used against trade unions,—the probability seems the other way. Yet, "The Sherman Act lay almost idle in respect to industrial combinations for many years but was successfully applied against labor three years after its passage and against Debs, Howard, and their associates in the fourth year." (Norman J. Ware, *Labor in Modern Industrial Society,* p. 276.)

Regarding the legality of the "sit-down" strike, about which so heated a controversy has been raging, I have heard it claimed by at least one outstanding labor leader that there is some legal precedent and support for that form of technique. But, legal or not in existing law, labor history records the winning of a number of generally recognized rights which at one time were outside the pale. As has been already cited, for some time after the right to organize was grudgingly recognized, the rights to strike and to picket were in doubt. What is not legal today may be tomorrow.

But—the ethics of camping on the property of other people, as was done by the "sit-downers"! Well, it so happens that ethically, for better or worse, there is abroad today a concept of the "ownership of one's job." If ownership of the job appears ethically incompatible with temporary refusal (for whatever purpose) to work at the job, or to allow any one else to work at it during the strike, we ought in all consistency to examine existing theories and practices of ownership. It is permissible to own houses and land, and either to use them or to allow them to go utterly unused. This is a "right" of ownership, perfectly legal and questioned ethically by few.

House-cleaning for Labor

Much is made (and there should be no minimizing) of certain conditions within the labor movement, "labor politics," ambition and self-seeking on the part of some leaders, graft and racketeering in some quarters. Aside from these very serious things, there is also a prosperous type of trade-union leader who, externally at least, is no very convincing embodiment of the downtrodden working-class. Men of this type, however faithful to their immediate duties, are conservative in trade-union policy and quite impervious to any radical social philosophy. They are men who, as Kirby Page once put it, have "many things to lose besides their chains."

As regards the more serious conditions just mentioned, it is no part of the "spiritual challenge" to whitewash the facts. But it is simple justice to think inclusively and comparatively. If the facts are there, nevertheless, ". . . it is doubtful if there is as much crookedness among union officials as there is among business men and politicians" (Ware, *op cit.,* p. 41). But we still feel we must have business and government.

Certain facts as to the setting and tie-up of trade-union corruption are worth pondering. It would appear that the extreme kinds of graft and racketeering, where they exist, are almost entirely in the most conservative labor organizations, and "the most extreme form" is to be found "where employers' associations and local governments are in conspiracy with it" (*ibid.,* p. 363).

There are certain very positive reasons why we should not look on the undesirable features within the labor movement as a finality. First, the rank and file of trade-unionists are themselves determined more and more to clean house, and to get rid of all unworthy leadership. I have seen magnificent evidences of this spirit on occasion. Again, the labor movement as a whole seems to be opening out, getting away from certain shut-in attitudes which have dogged it for many years, and reaching out to the vast majority of unorganized workers. With all due respect, and with no invidious reflections, it is the simple truth that the American Federation of Labor is not *the* labor movement in anything like an all-inclusive sense in this country. It has never reached more than a small part of the mass who might be organized. Its beginnings were in a very difficult time during the 1880's when its organizers may have felt that it was better to make sure of organizing the comparatively few who could be reached rather than lose the fight in a vain attempt to organize everybody.

The beloved Eugene Debs, like the famous Knights of Labor of the 1870's and 1880's, stood for the organization of all workers, down to the very humblest, rather than for concentrating on any "aristocracy of labor." The C. I. O., in the amazing victories it has won in enrolling hundreds of thousands of workers in industries thought to be immune to unionization, gives promise of fulfilling the ideals of Debs for broad industrial organization rather than unions split up on the basis of myriad "crafts." It is to be hoped that no mistakes of program and policy will neces-

sitate the starting all over again of so magnificent an objective. Some one will have to do it (and will) if the C. I. O. does not.

Whose Violence?

We are agreed that neither labor nor capital should be violent. The issue is not settled by exhorting labor to "cut out violence." I see no way out, either as among nations or in the social struggle, except the way of non-violence. But an elementary step toward non-violence is the willingness to assess the responsibility inclusively and impartially where violence does occur. The later 1870's were years of great violence in the labor struggle, especially between the railroads and their workers in Pennsylvania. One group of employees maintained their union for the purpose of orderly negotiation, as long as it was possible to maintain it. But, "The Brotherhood of Locomotive Engineers had been destroyed in 1877, with the help of the Pinkertons" (*ibid.*, p. 184). With an instrument of peaceable bargaining ruthlessly destroyed by the owners of industry, who can wonder at the reign of terror which followed? The Homestead Strike of the 1890's in the steel regions of Pennsylvania took on the character of bloody civil war between industrialists and workers. Here again was a background out of which violence was all but sure to emerge. Representatives of many races had come to the steel regions out of an old-world environment of fierce ancestral feuds, and the policy of the steel industrialists was to keep them still in rivalry in the new environment. Hardly a soil out of which non-violence could grow in the strikes which occurred (*ibid.*, p. 272).

There was the incident on last Memorial Day near the plant of the Republic Steel Corporation in South Chicago, resulting in the death of ten marching workers. Although a local hearing, conducted by the coroner, arrived at a verdict of "justifiable homicide," the United States Senate Committee on Education and Labor, after careful hearings, declared that the "consequences of the Memorial Day encounter were clearly avoidable by the police" (p. 39, Senate Report No. 46, Pt. 2, 75th Congress). And a local Citizens' Joint Committee, made up of such men as Ernest Fremont Tittle, Paul H. Douglas, and others, has corroborated the Senate Committee findings. This same Senate Committee has asked for funds sufficient for full investigation of the spying and espionage practised on labor, stating that evidence already in hand "indicated unmistakably that labor spies and pseudo-police agencies were being loosed upon labor with increasing vigor" (p. 1, Senate Report, No. 46).

Seed-time and Harvest

With all due tribute to men of finest character among employers and leaders of industry, it is evident that, in the large, the working-class carries on an heroic struggle against titanic odds. In that struggle priceless human values are involved, and no better world is in sight apart from justice to those who have it not. Is that struggle pure spirituality in its every phase? Maybe not,—but in what other soil can spirituality grow for our generation?

Appreciative acknowledgments are due to the following publishers for permission to quote:

D. C. Heath and Company, *Labor in Modern Industrial Society* by Norman J. Ware; Houghton Mifflin Company, *The Industrial Worker, 1840-1860,* by Norman J. Ware.

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Church Standards

GUSTAVE J. BISCHOF

IT is with full knowledge of a layman's limitations in the field of religion, and with a well-founded reluctance, even hesitation, that I attempt to speak on the condition of my Church and evaluate its position and attitude to contemporary Christian life. A layman, and one none too active, is out of touch with much that is done. He is apt to light recklessly on matters which the more informed, from the fulness of their background, have considered with prayer and meditation; matters which the more informed have long recognized, wrestled with, and in their quiet way have done much to better. Despite the danger of magnifying non-essentials, it is perhaps fitting that the layman from time to time should speak his mind and so perchance bring a neglected point of view to the fore. The Church, after all, is designed to serve his needs and show him the way. It may also be that those more intimately charged with forming the policy of the Church have missed a certain point of view by their very detailed application to its many affairs. It is, therefore, in humility that I speak; and much that I say is applicable to the organized Church in general as well as to our own, although I have my own Church particularly in mind. I have no desire to criticize captiously, but hope that some constructive ideas may be found in at least some of my observations.

I

We are all desirous of making our Church a vital force in the Christian religious life of today. No matter how content we are with past performance, we face the present and the future, and I assume we wish to develop our organization to fill its rightful place, increasingly serving the needs of the men and women within the Church and the many who eagerly and sometimes blindly strive without religious affiliation. How are we prepared to meet this need and how well are we meeting it? By what standards do we measure the health and vitality of our organization?

I believe there are standards to apply, and I would suggest a few for consideration. The list is incomplete, and colored by personal bias and limited experience, but it will serve as a groundwork for discussion. Among such standards there are tangible ones which can be applied with statistical precision, and others much less tangible and therefore subject to personal opinion. Some are direct indicators, and others secondary effects. I make no attempt to classify them or to list them in order of importance; but it seems to me that standards should from time to time be applied to the Church as a whole and some of them to the various congregations as well.

The growth or decline in numbers over a period of years is perhaps the most obvious indicator as to how we meet the needs of people about us here and now. Clearer indication of the probable future trend is the age of members. If age groups correspond to general population age groups, gains are being upheld. If the younger age groups are more heavily represented, it augurs well for future growth; while if the old are proportionately large, future decline is indicated. An interesting side-light is an analysis on the basis of sex. A dearth of men, especially those in the prime of life, frequently shows a lack of reality in the treatment of religion, perhaps too great an emphasis on otherworldliness and no awareness of those baffling problems which must be met in forming an adequate philosophy of life. It is all very well to say that the average man is too engrossed in worldly affairs to take time off for religion, but I am convinced that if the fundamental Christian way of life were presented, many would listen eagerly. However, let us not mistake this for the bogus and dishonest practice of certain preachers, who advertise sensational topics to fill their pews and then proceed to regale the unwary with sermons having not the remotest connection with the subject.

A further fruitful statistical standard is the matter of endowments. How large is the wealth, on a per capita basis, of the Church? Many view large endowments with a feeling of security for the future, but it may perhaps spell decay. At best, accumulated material wealth represents the triumphs of a past day. In many cases, I surmise, a wise expenditure during the period of acquisition would have made possible enduring investments in human values and personnel. Again, consider those funds created for purposes no longer of vital need, but still governed, through restrictive provisions, by the hand of the dead.

Aside from these practical considerations, a heavily endowed church partakes of an air of artificiality. The members feel less responsibility. Thus the existence of the organization is made possible without regard as to how it may be serving the living, and there is no pressing necessity to organize its work so as to serve them better. The investments, especially those in industrial shares, represent absentee ownership with the church becoming a party interested solely in dividends (profits) and like most shareholders not interested in how they are attained. The accumulation of large endowments often indicates that a church has appealed to a distinct class—the wealthy, instead of seeking the common man and building up its own ideal universal character. Can a heavily endowed organization avoid a certain respect for wealth and privilege which imposes a strange silence at times in the face of exploitation? Perhaps the admonition of the Master against laying up treasures on earth applies with equal force to the Church.

II

Continuing with the application of standards of less direct nature but of more fundamental scope, we are bound sooner or later to appraise the effectiveness of a church organization in the light of its purpose and its devotion to that purpose. Without a purpose clearly set forth and clearly kept in mind an organization soon flounders. Perhaps our own organization has now reached a point where we should devote considerable earnest thought as to where we fit into the scheme of Christian religion in general. I think signs are not lacking that this is the case. Should we ask the average modern Christian to what end the Christian Church is dedicated, he would probably answer, "To the brotherhood of man and the fatherhood of God," or words to that effect. The narrowness of creeds is disappearing and often the sole barrier to closer unity is organization itself. While the philosophy of most advanced religions has evolved toward the recognition of love to the Lord and love to man, Christians believe that the teaching of Christ and the example of His life have carried this philosophy to its highest fruition and placed it on its surest foundation of reality. No Christian Church worthy of the name can forget its Christo-centric purpose: not only to teach this purpose but to live it by every implication. To put it in more distinctive New-Church phraseology, "to give it ultimate expression in a life of charity."

But if all Christian religion does or should have this aim, wherein lies our Church's distinctive contribution? This is a difficult subject. I doubt any unanimity of opinion if we were to ask a number of New-Churchmen to explain in twenty or thirty words; and yet we all feel we have a very great contribution. Much of this feeling, if coldly formulated, might prove to be a carry-over from times past when the older churches held to certain essentials of theological belief which are now generally recognized as unessential, if not false. Swedenborg's indictment of the beliefs of contemporary churches is now largely lacking in force and can no longer be considered as a distinctive contribution. The older churches have changed their emphasis, have grown. Have we? To many the idea of growth in the New Church appears repugnant and smacking of heresy. We ask (knowing the answer beforehand), "Is not the New Church the crown of all churches, the New Jerusalem descending out of heaven and proclaimed in the Second Coming of the Lord? What more can we expect, what greater heights can be attained than to treasure this priceless pearl?" I consider this attitude one of extreme danger. It is apt to presage stagnation and ultimate dissolution. On every hand church members are lulled into a state of false assurance. They have a ready answer and quotation to every question—not an answer based on thinking things through, but a half-digested complicated doctrinal quotation learned by rote, or even worse—an interpretation handed down and accepted without thought or limitation.

Many New-Church members seem to believe that so long as they possess an all-embracing doctrine they may safely rest on the ultimate triumph of the Lord's will. Christianity is dynamic. It is not so much a teaching as a way of life which demands humility, sacrifice, and compassion, and means continued striving to put into effect the next objective in bringing the good life one step nearer its distant and ultimate goal. No Christian can be sure of the form of that ultimate goal, and for any Christian to harbor the thought that the ultimate goal is the exclusive vision of a select few is to cherish an arrogant delusion. The Christian life is an unfolding of divine purpose, vouchsafed to those who, possessed of much or little doctrine, put what they hold high to practical use. To them always in due course appears the next step in the divine purpose. The greater truth cannot be unfolded without the slow preparation of first applying the lesser truth to life. How futile, therefore, to rely on presenting doctrine, no matter how sublime, without first awakening a desire to live more nearly in accordance with the simple gospels of Christ. Rather should we not teach that life has for every one a purpose, and should we not inspire him to such activity as will fulfil that purpose in everyday living? Mankind desperately seeks to build a full and satisfying life here on earth, and in the measure that it succeeds, the life extending to eternity can be trusted to take care of itself.

Theology is an extremely difficult subject, a specialty for the few, and in my humble opinion not required for our everyday needs as citizens in the kingdom of God. If we could bring ourselves to cast off the feeling of superiority and capture once more the spirit of true humility and eagerness to learn the way of the Master, it would open up vast opportunities of thought and action, and help us formulate a purpose in harmony with the fundamental aim of bringing God's kingdom to earth. We may therefore fairly ask ourselves, "Is the New Church aiming to lead men in the path of Christian life, or has it forgotten this central aim in its desire to propagate doctrine?"

I mention this attitude with no thought of minimizing Swedenborg's contribution to theology or his very important and integrated philosophy. On the contrary, the failure is not his but rather ours, who profess to further the Christian life and to be using his writings as a tool to that end; but instead we seem to make our aim a rather stilted and narrow interpretation of them.

It is generally conceded that Swedenborg presents a religious or ethical philosophy distinct from his theological and metaphysical revelations. The former is the pattern of an integrated life with a purpose to be developed here on earth by those seeking a well-ordered, disinterested, and socially constructive existence. Such a philosophy does much to set forth the aim of life in its fullest and grandest conception. It has to do with our conflicts, personal and social; it tells us how we may fit usefully into society and partake of the fellowship of those well disposed; it speaks of this fellowship in terms of the Church Universal. It outlines the good life in broad yet unmistakable terms, showing how, through choices, regeneration is gradually brought about. It teaches the supremacy of things spir-

itual and recognizes man as an essentially spiritual being with untold opportunity for spiritual growth within the capacity of the individual. It emphasizes the spiritual cause of mundane effects. There is no room for coercion in this concept. We are to choose as of our own free will that which is in harmony with basic spiritual laws. Contrast this philosophy with prevalent philosophies—or rather lack of them. Men are torn and tossed about in a sea of conflicting opinion. They are bewildered, finally sinking into a jaded, self-centered and thrill-hunting existence, from which self-appointed messiahs would rescue them by the imposition of a totalitarian will. Indeed we have much to offer by way of an orderly and purposeful philosophy.

Swedenborg's doctrinal theology doubtless is a fuller and deeper exposition of the divine purpose. The philosophy might be termed the art of living, while the theology is a science. Certain individuals may study that science (and it requires concentrated study) with profit. Surely our teachers should be well grounded therein, but I doubt it to be of direct vital interest to the mass of humanity. Its appeal is distinctly limited. Available to those who are impelled to study, it is nevertheless not to be stressed in winning the everyday common man. If this were kept in its true place, the Church would avoid much confusion arising from its amateur theologians and would release much energy for presenting a widely appealing message.

While Swedenborg's writings contain the broad basis of an integrated system of philosophical thought, applicable to the good life, they are couched in style and terms very strange to modern ears. It therefore seems reasonable that New-Church scholars should make every effort to revise existing translations, using a less involved style and substituting a vocabulary having contemporary connotations. This has not as yet been done with the exception of a few notable and scholarly revisions. Furthermore, Swedenborg's teachings do not touch upon many of the perplexing conflicts which we now face, individually and in relation to society in its complexity. This deficiency is reasonable. These conflicts simply did not exist in the society of Swedenborg's day or had not developed as we know them today. The same might be said of the Bible itself, which certainly misleads those who use it as a source of sociological, economic or scientific fact. It is just as well to recognize frankly the eighteenth century limitations in Swedenborg's writings. In order to introduce, amplify and apply his basic ethical philosophy, which is in no way out-moded in its broad implications, we have all felt the necessity of a collateral literature, prepared in a scholarly fashion by men thoroughly familiar with contemporary thought, movements and problems. These problems are very real to alert people earnestly seeking to orient their lives. Needless to say, our younger people are particularly beset with them as they emerge with enthusiasm and ideals into the realities of life.

At times it seems that certain of our churchmen are inhospitable to original thought and to what, for want of a better phrase, might be termed the continued growth and development of our religious philosophy. They look upon such attempts as essentially "unsound" and seem to be in constant terror of any interpretation outside of a traditional authoritarian view. Admittedly, original thought in projecting Swedenborg's philosophy to the contemporary scene carries a certain amount of danger. The pet ideas of the fanatic might conceivably be woven into the pattern; but granting this,—how much worse is the condition of a church which wilfully severs itself from constructive and free thought and which repeatedly stifles inquiry until the very spirit of the pioneer is crushed in the hard mould of traditionalism! With all freedom there is the peril of abuse, but does that imply the wisdom of denying freedom? With freedom to utter, there is the liberty to refute; and we, who pride ourselves in making an intellectual appeal, can surely trust the rejection of falsity and the triumph of the truth in free discussion and clash of opinion. It would seem that those upholding the reverse, put a very low valuation upon the intelligence of New-Churchmen.

With others I hold that the Second Coming is the beginning of a new era in the spiritual and material life of the world. It is decidedly the beginning and not the ending. Our great social conflicts and strivings for the emancipation of the individual to a fuller life testify to that. Is it not reasonable to suppose that God's will is being made manifest by earnest searchers for truth in many fields within and without our organization? God continues His revelation through them. If that be true, the progress of all earnest souls deserves our sympathetic attention. Can we hope to advance to the general goal of God's kingdom, and do so with our specific contribution of Swedenborg's philosophy, without sharing in the Lord's revelations through His saints wherever they may be? Can we remain proudly isolated and still be effective? Perhaps in our search for truth it would help us again to ponder Swedenborg's delineation of the Church Universal as composed of those (anywhere in this world) looking to the Lord and seeking to fulfil His will.

III

Next to the standard of aims of a church, the standard of personnel is most pressing. What effort is being made to attract, train, encourage and hold a ministry, capable of formulating and advancing the Church's highest purpose? This problem is most intimately interrelated with the aims of the Church and the manner in which we fulfil those aims; for the kind of church we are determines the kind of ministerial material we attract and the ministerial material in turn will tend to give us direction. If a church confines itself to traditionalism and emphasizes doctrinal disputation, at the same time discouraging the larger search for an ever-expanding truth; then we shall attract the intellectually lazy and timid, or those who know it all and hence are incapable of learning, or the beaten, seeking an easy berth. If on the other hand, the Church truly seeks to satisfy the innate spiritual hunger of those seeking the

kingdom, offers them a glimpse of the meaning of a full life, inspires them to deeds of loving-kindness, awakens in them a vision of individual and social regeneration, points out the source of spiritual energy; then we shall draw courageous, clear thinking, and inspiring leadership.

Let us consider for a moment our Theological School. Does the School prepare the student to think for himself? Does it give him rigorous mental discipline? And at the same time does it present an integrated background of our cultural heritage and our social knowledge? Does it present opportunities for full and free discussion and encourage intellectual growth, or does it enforce uniformity and practise doctrinal "cramming"? Educational theory relating to mature students lays great emphasis upon developing the power of independent thought and search for truth. It frowns on imposing a vast and predigested array of theory and facts—unless perchance the institution falls within the domain of a totalitarian state.

Let us picture a possible situation and consider the correct attitude from an educational standpoint. Certain students, we will say, enter the School with high enthusiasm, commendable in itself, but associated with or even based on a set of preconceived ideas. These ideas may be sadly unrelated to the real situation, but are potent in sustaining an illusion. They may even have been instrumental in forming the conviction of a special fitness for the ministry, and if left unchallenged would supply a continuing drive to carry some students through a course of study. Either of two opposing educational attitudes might be taken with reference to this situation. One of them is to shelter the student from self-examination, questioning and doubts, while at school, thus fostering indirectly his self-deception. The other is to pay little or no heed to preconceived ideas, beyond recognizing the fact of their existence, and to subject all incoming students to the rigors of hard digging and wish-free thinking—a process certain to shock them and invariably causing considerable mental disturbance and emotional upset.

Now it is generally acknowledged among educators that the process of learning is preceded by unlearning or the rejection of preconceived ideas. Such rejection is often accompanied by a certain degree of emotional disturbance, even in the learning of a highly objective subject, such as physics; and this disturbance is the greater when the rejected ideas form a part of the student's religious and philosophic pattern. The transitional stage before the larger truth is acquired, experienced and rewoven into the loose ends, might be viewed as akin to a state of vacuum and proves a most difficult time. Yet such is the process of mental and spiritual growth. In one sense, true education may be considered a series of crises involving rejections and more perfect choices (very similar to the process of regeneration). A teacher capable of such instruction has that rare possession—vision, combined with ability to provide opportunity for true educational growth. I wonder if he would be so recognized and honored? If the students "couldn't take" this upset, how could they expect to measure up to the task of meeting the problems of their ministry? If this ended their ministry, their call must have been weak indeed; and it is decidedly better to realize it earlier than later. Does this not explain, in some measure, our lack of leadership in religious thought and the almost complete absence of contributions of scholarly endeavor, worthy of recognition outside our small membership? Is it not high time we chose between making our Theological School a secondary school and making it an institution of higher learning? Perhaps there is room for both, but let us not be guilty of confusing them.

Agreement is general (though far from realization) that our ministers are entitled to a scale of remuneration commensurate with providing their families with the proper opportunities for decent comfort, recreation and education. Some form of group security should also be provided to free their minds from harrowing financial worry in disability, death and old age. This is not a charity but a right.

There is another fruitful subject for thought in our inability to take advantage of the annual meetings of Convention for formulating policy and selecting leaders. Well over five and close to ten per cent of our enrolled membership attend; a large percentage compared with the annual gatherings of other denominations. The total cost in travel, time and entertainment represents a tidy sum. Recently there have been some expressions of doubt as to the advisability of holding a convention every year. Theoretically the leadership is chosen and the policies of the Church formulated at this meeting. Actually time for discussion is very limited. Attendants, however, enjoy renewing friendships, and there is in evidence a general feeling of emotional uplift. These by-products are of genuine benefit, although one sometimes may doubt if they are worth the whole expenditure. The delegates, as a whole, are but sketchily informed when issues of vital import are at stake. The average delegate, instead of informing himself on issues and looking forward to a clash of ideas, hopes for a spirit of harmony (meaning no discussion of opposing ideas) and visualizes such harmony as presaging a strongly united and "spiritually minded" church. There is an air of staging the show and "high pressuring" the actors. Should some controversial subject manage to come up, despite well laid plans, many delegates feel aggrieved or more likely do not know what it is all about. Thereupon ensue hasty conferences, and sometimes, I regret to say, the delegates seem to receive instructions on the spot.

Such conditions should not and need not be. Granted that the time for discussion is limited, this fact makes it the more imperative that delegates be well informed. Is it not reasonable to expect a Society to have a free and full discussion of issues and men, months before Convention? To cultivate such discussion on a unifying scale, we have at least one medium. I refer to the *New-Church Messenger,* the subsidized and official organ of Convention. Many would wish to see Convention business discussed *before* the meeting with at least half the completeness that the news of the meeting receives *after* the accomplished fact. Several issues in the spring could profitably leave doctrinal expositions to publications specifically dedicated thereto

and release the pages impartially to spokesmen representative of all views. Factual presentation of issues and men would then make available material for more leisurely congregational and group discussion, would inform the delegates, expedite Convention business, and so reflect the seasoned judgment of the Church at large in reaching a calm and democratic conclusion.

IV

In looking over this somewhat disjointed article, I find that I have covered many—perhaps too many—angles. That our institution fails to measure up to the standards we might wish, is evident to many. This brief discussion, whose chief merit is candor, is not meant to present a cure, but I hope it may stimulate more discussion and even opposition. The first step is an awareness that something or things *are* wrong, and then a searching and very likely a painful probing to find out what and how. This requires courage of the highest degree and more—it requires detachment and the willingness to pioneer. It invites many an emotional upset. It calls for mutual respect of motives and personalities. It demands faith that the Lord wants it done and can do it only through us. This is the will to live, and losing that we die.

The Human Side of the Bible
III. Ruth, and her Story*

William F. Wunsch

AGE after age the stories of the Bible have fascinated the children of the race,—and with good reason. Those stories must have been told to children by father and mother over and over again before they were written into Scripture. At the fireside, children listened with big eyes to the stories of Adam and Noah, Joseph and Moses, Samson and David. The Bible refers to the practice: "Our fathers have told us." There were also professional tellers of tales. As the stories were told again and again, they were polished, and became so much more lively, and also free from the unessential. They grew more and more dramatic. Naturally, too, repeated to children so often, they still catch and hold the child's interest, as he reads them for himself in the Book.

It would be a mistake, of course, to suppose that the Bible stories enthrall only the children. They are even better appreciated by adults. The elder Roosevelt, I think, said that the best children's stories are those that captivate the grown-up, too. Even to the expert story-teller of today, the Bible stories are exceedingly well told. Today the short story has become a specialty. We can study what qualities a good story must have. The Bible stories, old as they are, meet the tests admirably, and do so although they seem just to have welled up from the instinct for story-telling in the childhood of the race. There died the other day one of the world's master story-tellers—Rudyard Kipling. Some of us recall an earlier master of the novel—Hall Caine. Hall Caine had this to say about the stories of the Bible:

> I think [he said] that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short of any one of the stories it tells in interest. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. *The Deemster* is the story of the Prodigal Son. *The Bondman* is the story of Jacob and Esau. *The Scapegoat* is the story of Eli and his sons, but with Samuel as a little girl; and *The Manxman* is the story of David and Uriah.

Here is one of the human aspects of the Bible—the reflection in it of man's lively instinct for story-telling. Stories sprang up about practically everything. The curiosity of the Greeks about the world grew into the early philosophies of mankind, but with the Hebrews the same curiosity exercised itself in stories. Where had sun and moon, day and night, plant, animal and man come from? A poetic story on the first page of the Bible answers. How did it happen that we earn our bread with toil? How did it come about that the birth of a new life into the world is accomplished with pain and risk? Why does the one creature who *can* speak, talk so many languages that the world is a Babel? Stories tried to explain. How old is music? When did smithing begin? Did you think that the stories of the Bible have little variety? Try them again. Read in an arrangement of Scripture which gives you each story unbroken by chapter and verse divisions. A contemporary magazine sets at the head of a story the time it takes for reading. Usually the short stories of the Bible are more quickly read.

What an imperfect world this is! Integrity never gets to fill it—at least not as the waters cover the sea. Why not? Is it meant to be a world always struggling into the light, always needing to throw off evil? There is a story about

* This is the third in a series of radio talks given from New York in 1936.

that. Once God decided He would wash the world clean. He would start over again. There was a great deluge. But the same old world emerged from the attempt. It was no use. The earth *is* the scene of good and bad, of the trial of life, of men learning to be men. Not again would God try by a catastrophe to force life to be what it must freely strive to be.

> I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done.
>
> While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

In the midst of the uniformities, life would have its ups and downs. It is a telling story, even if its point is not always appreciated. Even today there are those who feel that if God would only be drastic enough, He could get things precisely as He, a good God, must want them!

There are other themes which come right home to us. There is a story of how older and younger generations go different ways. They did then, and often they do now. Read the story of Eli and his sons, to which Hall Caine referred. It is indeed a very inventive mind which can think of a topic not included in the gamut of Bible stories. More than one story has to do with courtship—the idyllic romance of Isaac and Rebekah, the human tale—flashing with a woman's wit—about David and Abigail. And speaking of David, who was never without his domestic troubles once they began, there is another story about him which has to do with the disagreements of a married couple. Not a new or edifying topic, but we are taking glimpses into the human side of the Bible. David the king once was so unrestrained in his joy over the Ark of the Lord that he danced violently before it in the public gaze, and that was too much for his young wife, Michal. A husband must not make himself ridiculous in that way. Sharp words began. Love soon left by the window.

But then there are loyalties to hear about—just strong, kind, human loyalties. And I take the remainder of our time this morning for one of the most beautiful and one of the most beautifully told stories in all the Bible—indeed in all literature—the Book of Ruth. You can read this story in twelve minutes. But you will never glean all the good of it at one reading. That story speaks straight to even some current happenings. I shall come to that. I want to start with it as a tale of a moving human loyalty. Ruth was the daughter-in-law of Naomi, but while Naomi was a Jewess, Ruth was a Moabitess. When the son had died, Naomi was for returning to Judah; all had been living in Moab. She thought Ruth might very well remain in her own land, Moab. But Ruth had formed a strong attachment to her mother-in-law. You know the memorable words in which the young woman refused to remain behind.

> Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.
>
> Where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

The tale of loyalty goes on. When the two women have settled in Judah, there at Bethlehem they meet a kinsman, Boaz. He is noble and gallant. Mother and daughter fix on him as the man for Ruth. (There is another theme for you.) Often mother and daughter are very wise to do this. Naomi and Ruth were. And was Boaz to regret the transfer to him of the loyalties of such a woman as Ruth?

But now, while the scene of this story is laid in early Israel, it was not written then, but much later. The Book of Ruth was composed in the days when the children of Israel had returned from the long exile in Babylon. Many a woman had brought back a Babylonian husband. Many a young man had returned with a Babylonian wife. The authorities, as authorities will, began a drive against mixed marriages. They pronounced for "racial purity." They broke up marriages, they persecuted, they exiled all over again. And then some one wrote the story of Ruth in protest. "Wait a moment," this author cried. What of Ruth? She was a Moabitess, but look how loyal she was, to her Jewish mother-in-law, to her Jewish husband, to the God of Israel. These mixed marriages have not been so bad for us! And as for racial purity, why (the teller of this tale slyly pointed out), that is fiction. Your racial purity, he cried, is a fiction. At least you have overlooked the absence of it in the past! For, look you, Ruth, the heroine of the tale, was an historical character. She really had lived. And when she married, she had a son by Boaz, and the son became the grandfather of Israel's greatest and most worshipped king, David. David, mind you, was descended from one of those obnoxious mixed marriages! He was a shining example of the absence of "racial purity"! What a stir this story must have made!

TRENDS AND DEVELOPMENTS

You know how to interpret the look of the earth and sky; and why can you not interpret this present time?
Luke xii. 56 (Goodspeed).

The Blind See

VARIOUS anniversaries, some of them in the religious field, mark the years 1937 and 1938. Currently the conversion of John Wesley makes an anniversary in which Methodists and their fellow Christians are interested. The year 1938 will find Americans of Swedish descent celebrating the colonization of the Delaware Bay region by Swedes in 1638. The religious interests of those colonists for a time had the oversight of Bishop Swedberg, father of Emanuel Swedenborg. The son's birth makes another anniversary, the two hundred and fiftieth, to be celebrated by a number of organizations, ecclesiastical and scientific, in the course of next year.

An anniversary which may not have the widespread notice which these others will receive, has been reached this fall by the Perkins Institute for the Blind. The Institute has completed a hundred years of existence and of notable work. On October 4, 1837, Laura Bridgman entered the school, the first deaf, blind mute ever to be educated. In course of the century since then the world perforce gave up the settled conviction that nothing could be done for those thus triply handicapped, and learned from this institution that normal channels of communication can be opened to them and an education given to them. The anniversary will serve to revive the name of Samuel Gridley Howe, first Director of the Institute, who with endless patience, ingenuity and perseverance reached and opened Laura's imprisoned mind. Julia Ward Howe's name is known to us, immortalized by her "Battle Hymn of the Republic," but her husband's has been all but forgotten, although in his work certainly the Lord marched on to the deliverance of captives from prison. It was Charles Dickens's account of what he found had been done for Laura Bridgman which, falling into the hands of an Alabama mother, led her to turn to Perkins Institute for help with her daughter, Helen Keller.

Is there not good reason to associate the work of Perkins with anniversaries in the religious world? Eyesight has not been restored, true, as it was in the Lord's unique ministry; nor has it been in the world of religious ministry. But vision has been improved or preserved by science, and the lack of it marvelously surmounted by Perkins. The humane sympathy and energy which once sounded in the words, "The blind receive their sight, . . . and the deaf hear,"—that sympathy and energy have been extended to the modern world by channels such as medicine and surgery, and by the courageous and patient education of blind, deaf and mute in such a school as Perkins Institute.

International Policies

The newspapers of the morning on which this is written, are full of news about the sudden crystallizing of foreign policies on the part of a number of nations. We read that the United States condemns Japan as the invader of China, and that she drops her neutrality efforts to support the League of Nations; that Geneva calls a meeting of the Nine-Power nations; that Japan calls a conference on the American indictment of her undeclared war on China; and that London and Paris ask a reply from Italy within twenty-four hours on the issue of the withdrawal of Italians from the war in Spain.

The American policy has turned definitely not isolationist. This and much else has flowed from or ensued upon the President's speech in Chicago, a speech which former Secretary of State Stimson hails as "an act of leadership." "In this grave crisis in the Far East," he goes on to say, "we not only must not fear to face issues of right and wrong, but we must not fear to cooperate with other nations who are similarly attempting to face those issues." The press in general also regards President Roosevelt's speech as a far-reaching statement on foreign policy and as a strong move to bring about peace.

Speaking on the evening of the same day, at the significant Forum conducted by the *New York Herald-Tribune,* Assistant Secretary of State Francis B. Sayre said what seem to us fundamental things about American foreign policy. He expressed himself as clear that modern civilization cannot be defended today by policies of aggression or of isolation. The futility of war he felt was amply proved by all that has happened since 1917. On the other hand, no modern industrial nation can successfully withdraw itself from economic problems, ideas and emotions which involve the whole world. "Even were thoroughgoing isolation a practical possibility, it would not make us secure. When forces of evil are abroad, the supine abandonment of the world to them means to all practical intent siding with the evil against the good; ultimately, if unchecked, these forces of evil will become sufficiently strengthened to reach and batter down even storm-cellar doors. Thoroughgoing isolation will not save us from ultimate war."

Mr. Sayre described concrete and positive steps " we can and will take."

One is to seek in every practicable way to liberalize world trade and to eliminate or reduce excessive trade barriers. A second step is to exert a constant and powerful pressure throughout the world against the use of force for the settlement of international conflict. "Third, we can continue to uphold in every way which seems practicable civilized standards of international conduct. . . . We can strive in cooperation with others who share our beliefs for a world in which might does not make right."

Deep within these attitudes, there is a recognition of the selfishness and therefore the moral as well as economic impossibility of living to ourselves. A nation has a responsi-

bility to the total international welfare and to every other nation. There is envisioned in these attitudes, as we see it, a world of larger neighbors with larger responsibilities. This ideal is Christian, and cannot be foresworn by Christians, as it cannot without sad wreckage be violated by any. It is set up in reality by no mere doctrinal recognition of it, but will come only as nations find and follow up their responsibilities wisely and earnestly; and it will cost.

Religion's Domain

"We Americans have insisted upon the separation of Church and State. We do not wish either one to interfere with the other. Our Constitution guarantees religious liberty. On the other hand our government is free from control by any religious body. Therefore, we are inclined to believe that we have no conflict between religion and politics. However, the matter, even here, is not as simple as it seems.

"In the first place, history shows that we have never had any clear interpretation as to what 'the separation of Church and State' means, and that it has been interpreted in different ways at different times, and by various groups of people. All that we have definitely settled is that all religious bodies shall have equal standing in the eyes of the law. But vital questions still remain. What, for instance, are the functions of the Church? How much of life belongs to the field of religion? What is the individual to do when religious conviction and political requirements do not coincide?

"For the most part we have ignored these issues, because we have assumed that religion and politics have to do with wholly different spheres of human life. Religion, many say, is a matter of the 'inner life,' of spiritual affairs, of mystical devotion. Politics or government is concerned with the organization of secular interests. There is no reason why one should ever infringe on the other. However, this is actually not the case at all.

"For those to whom church membership is more than a formality or mark of respectability, religion is all or nothing. The great religious prophets have taught not a creed but a way of life. The principles of Jesus reach into every phase of a man's activity. By its very nature then Christianity is meant to be 'totalitarian,' concerned with the whole of life. From such an interpretation it follows that conflict is likely to arise even in democratic America." (From *Church and State,* Headline Book, published by The Foreign Policy Association, 1937, p. 41. Ryllis Alexander Goslin, Ed.)

Religious Inquiry at College

An interesting development has sprung up at Harvard University. Last year President Conant introduced a plan to stimulate independent reading in American history. The plan was enthusiastically welcomed. It gave inquiry a better opportunity. Now some students have taken a further step in the same direction, and have of their own accord organized an extra-curricular course in an "Outline of Christianity." Therewith inquiry has moved as freely into the field of religion. The course is entirely the doing of the students, and is a non-credit course.

A class will meet one evening a week. Lecturers have been obtained by the students from Harvard and from other institutions in the vicinity. The course is described as "an elementary, non-technical course presenting objectively the importance of the Christian world-view in our civilization."

This study, added to other informal study in other fields, doubtless flows from the impetus of Dr. Conant's plea for extra-curricular study. The purpose is to recognize the fact that the best education is an individual development continuing through life. Reading lists which the University published in the American history course were asked for in the thousands by the public.

What interests us most, in the student enterprise, is the appreciation that the truth and significance of religion are open to the approach education makes, as distinguished from the approach made by ecclesiastical proclamation and propagation. If this approach can be achieved and if it is allowed, plainly there are those—young people especially—who are glad to make it. Not all the seeming apathy to religion is in fact apathy to religion. Often it is only alienation from the way in which religion is handled, and distrust of the way in which it is advanced on attention. If a studied approach is made and encouraged, many of the seemingly indifferent gladly respond and actively engage in that approach.

Too much is not to be made of a single enterprise at one university. Nor is too much weight to be put upon the expectation expressed long ago in a letter of Swedenborg's to his friend Dr. Beyer, that the universities must first find the way in the transformed Christian religion to come (*Documents concerning Swedenborg,* Vol. II, Part I, page 261). But in a world of such widespread and increasing education as has come since that day, a changed grasp upon religion and on Christianity in particular is to be anticipated.

W. F. W.

DEVOTIONAL PAGE

Studious of Life

If ye know these things, happy are ye if ye do them. John xiii. 17.

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In the spiritual Church, at the outset or when it is about to be planted, the doctrine of truth is the firstborn in the external Church, and the truth of doctrine the firstborn in the internal Church; or what is the same, the doctrine of faith is the firstborn in the external Church, and faith itself in the internal. When the Church has been planted, however, or as it is with those in whom it exists actually, good of charity is the firstborn in the external, and charity itself in the internal Church. But when the Church does not permit of being planted, which is when the man of the Church can no longer be regenerated, it recedes from charity by successive steps, turns aside to faith, and is no longer studious of life, but of doctrine. When it does this, it casts itself into the shadows, slips into falsities and evils, thus becomes no Church, and is of itself extinguished.

SWEDENBORG: ARCANA COELESTIA, No. 3325(11).

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Our Father in heaven, who hast such high things to plant in us, and to plant in us as a body of Thy followers, we pray that we may not prove to be inadequate soil. Studious of life let us be, welcoming not simply the doctrines of faith, but faith itself into our hearts. Studious of life let us be, intent not merely on our conduct, but on the spirit in it. The wealthier we are in what we have been told, the easier it is to forget the greater things beyond, which Thou hast yet to unfold to us in life. May it be a part, not only of our private aspiration, but also of our corporate allegiance in our churches, to be studious of the life which the Church may have at Thy hands. Amen.

A First Year at College

Jean B. Symmes

FOR those of us with whom "life begins in '40," freshman year in college is over. For my part, I shall almost be jealous of the class of '41, because no longer to be a freshman seems tragic to me now. Last year was such a milestone! It is impossible to overestimate the great strides forward in maturity of mind and character which are made during the first year of college, particularly if one has never been away to school before. Intolerance and snobbery fall away, and as the year progresses, it is a growing delight to feel that any year could be so solidly packed with constant conquests over old prejudices and constant broadening of horizons.

You may think you know how it is going to feel to be in college, but you cannot. Prepared as I thought I was for everything, with a sister three years ahead of me, I still had not at all anticipated an entering freshman's emotions. No wonder a sophomore wears such jaunty superiority, for that total bewilderment of a freshman's autumn is undeniably something to pity. The fact that other freshmen are dreading the start of classes, too, is no help! It merely gives reality to your own uncertainties. The fact that they too are perhaps wondering momentarily why they ever chose to continue their education beyond high school, is no help! The only solace is to realize that classes which have gone before have felt the same way you all do now. If you can realize that those confident upperclassmen really used to feel exactly like you, and that some day you will feel as serene as they, then at least you know that you and your little circle of classmates are not peculiarly doomed to stumble where, you imagine, every one else has had no trouble at all. It is amazing how great a solace is afforded by some such reassurance, for the great task of adjustment to college in my opinion centers around acquiring a feeling that you are not at all different. Whether I was really "adjusted" or not, I do not know, but I do know that I felt completely at ease the minute I found that I was getting just about as much studying done as every one else, just about as much sleep, wasting just about as much time, getting just about the same marks, and so forth. Of course it seems a poor standard to base your effort on what others are doing or have done, but after all, what else can you do? The conscientious freshman might imagine that every single moment was to be used in study and would not dare relent, not having any precedent of past successes with less effort; while the more easy-going girl might have no idea, without some example, that college work demanded a lot of her time. Every once in a while it comes over me with a start how impossible it is to guide a freshman, hard as one tries, for she has absolutely no way of knowing, and no one can tell her, just how much time she needs to spend on a course in order to get a certain grade. Until the end of first semester, she does not know whether she is doing top-notch work or just passing (the chances are that she would be informed of failure). Since, therefore, the freshman is so totally inexperienced, the only standard of effort she can have is what others are doing. Hence I say that adjustment consists of feeling that you are doing everything in a way which has carried others through in the past.

Some might suggest that it would be possible for freshmen of varying study habits to find justification for their own methods, no matter what they were. Certainly this is true, and hence this feeling of conformity with what the rest are doing is more for the development of self-satisfaction than anything else. But a real enjoyment and appreciation of college life does not begin until peace of mind, through some measure of self-contentment, is attained. Self-contentment therefore spells adjustment for me.

But along with the acquisition of this type of contentment, goes a growing dissatisfaction with the amount of one's knowledge. Probably there is hardly a sub-freshman today who has not been told at least once some story like this one: A college professor, upon being asked why colleges were called "repositories for knowledge," answered, "Well, since freshmen come in knowing so much and seniors go out knowing so little, why, colleges must hold all the knowledge." In other words, we have all been advised that we will be immeasurably impressed with how little we know as freshman year progresses. That is very true. Never again does a student probably feel as stuffed with information and as well educated as in the summer after high school graduation. He has only been exposed in secondary school to certain courses, probably has taken a large percentage of them, and has passed them well. Yes, he really knows quite a lot. But then he takes his four or five courses freshman year at college, most of which courses are surveys, and he is simply appalled to realize how sketchily he is covering what could be the work of years. And what a wide gap in knowledge separates him from his professors! A very great appreciation of the need for acquiring several degrees sweeps over him. The effect of these realizations may be to discourage him, or to inspire him; or he may conclude that after all one really does not know much more after college than after high school, in proportion to what there is to know.

And perhaps he is right, as far as the acquisition of factual information is concerned. But I have been told many times that this is the aspect of college which is most evanescent. Knowledge is constantly supplanting itself. It is the other types of growth—mental and spiritual—which endure. Sadly enough, this growth occurs through repeated jolts or "hard knocks"! That is what college is—a modified form of the fabled "school of hard knocks," where the freshman gets her first dose of being on her own, while she still is physically provided for. And what is the first jolt? It is awakening to the fact that every girl you

meet has made a good record, as you have, in high school. And with this realization, either you determine to work doubly hard to come out on top despite all this rivalry or else you resign yourself to mediocrity as far as studies go, rationalizing that the very fact that you are in college is creditable enough. Whichever way you decide, the decision per se is very broadening. For it demands a realization of the fact that it is only possible to do one thing well, and that as we go on through life it is more and more imperative to keep narrowing our field of endeavor. In high school, perhaps, a girl is "just about everything," spreading herself thinly over many interests. Then in college she finds that every one else was also "just about everything" in high school. What is the natural outcome? She must narrow her interests and concentrate her talent. She must choose between devoting herself to studies (more than that, to one study) or to extra-curricular activities, or perhaps just to attaining social prominence. And wherever she turns her hand, she must work hard to achieve any kind of eminence at all.

For in college it is no longer the concern of the teacher that you pass; knowledge is offered you, not forced upon you. No longer are your parents on hand to give you impetus; you are unaided and alone. I know that it was last year that I first felt that the world was relentlessly going forward, with or without me, and that no one cared whether I "made my mark" or not. Unless the individual keeps his own finger always in the sands, the grains slip down and fill up the space the finger once occupied. So, as I said, in college, freshman year, we orient ourselves, decide where we want to concentrate our energies, and then realize that no one in the whole world will do our work for us or care whether we do it at all.

But this very concentration of our energies makes it all the more imperative that we distinguish ourselves in our chosen field, for we shall have behind us no accomplishments in other lines to brace our self-respect. We become more and more vulnerable to a sense of failure, increasingly so as we grow older and are no longer remarkable even for youthfulness in anything we attempt. It is these moments of dissatisfaction with ourselves that are known in the aggregate as "freshmanitis"—at least that is how I define that very common malady. And freshmanitis is good for us, I contend. It is an indispensable part of the broadening influences of freshman year. For periods of depression are among the strongest character-building influences I know. It is in such times that we take stock of ourselves, restate our goals, and re-align our energies toward them, call up all the philosophies of life we have ever been acquainted with, and gradually evolve our own. It is only in such times that we learn to know ourselves, and it is uncommon ever to work out of a slough of despondency without acquiring some enduring value.

There is no recourse from oneself in college, as there is at home, particularly in the first few months before one has become intimate with any classmates. Therefore, every hour of loneliness or depression must be worked out in solitude. You are in your little college room with some big problem to solve, and what surcease from the worry of it have you? Oh, you can run across into another girl's room and chat a while, but usually not about the subject engrossing you, and away down deep you are no less worried or depressed or lonely than before. At home, there was always the family to confide in. Their interests were your interests entirely. Or the telephone used to ring and perhaps introduce a new, totally unexpected line of thought. Innumerable extraneous influences at home give escape from the singleness of thought which at college compels attention. But as the year progresses, each difficulty surmounted adds to our backlog of successful solutions and makes the future easier.

Along with the strengthening of character go certain changes in mental attitudes which are important. I noticed first that in being forced into close association with total strangers who had been brought up differently from me, I had to learn to lay aside petty intolerances. The childish exclamation, "Oh, *we* never do that!" wanted to rise often to my lips, but in a surprisingly short time others' different customs and habits ceased to annoy me. In a much larger sense, tolerance of others' views is imperative, and with this tolerance there comes readily a non-aggressive, not too positive way of arguing.

Tolerance is itself one manifestation of a good sense of proportion, which is certainly an attribute which college gives one, if it never gives another thing! It is very hard to explain just how college does give this sense; I think the necessity of solving one's own problems and the long periods of introspection which occur in the process are conducive to a realization of what is big, what is really difficult, and what really important. Also, in college the mind must be always completely subservient to the demands of the moment; that is, we must be able to put aside matters not strictly pertinent to the issue at hand. This is just another way of saying we must concentrate, I know, but the idea bears paraphrasing, since concentration is so extremely essential. To put aside a worry before one has had time to alleviate it by consultation or confidence with another, perhaps, and turn to writing a paper or preparing for an "hour written," is no easy task. But it certainly helps toward the acquisition of a sense of proportion; moments become scarcer in which one concern looms up to the exclusion of all saner thought. It is absolutely disastrous in college to allow some one, all-engrossing matter to clog your work mechanism, for college keeps going on around us and we must keep up, for no one will help us if we do not!

Certainly no discussion of freshman year at college would be complete without paying a little attention to what happens in the classroom! On the first day in one of my courses, an old rule for the true student was brought unforgettably to my attention: "Do not be gullible; question the meanings of words; do not necessarily believe a statement because it is given in a book." The unremitting emphasis on book learning throughout secondary school is probably responsible for the complete trust the average student puts in the printed word. In college I learned to

doubt. Of course, it was not nearly so comfortable. But the sooner one learns that facts are scarce, that there is almost no such thing as certainty, and that no two people mean exactly the same thing when they use exactly the same term—the sooner one learns this and harnesses it into a useful force to inspire research, the better student one makes. Of course, I had been told all this before, but had never acted on it; there is a big difference.

This was on my first day of classes. About the second day, I came to the conclusion that if I wanted to talk personally to my professors and get individual explanations, and so on, I had to make a big effort. In high school, the teacher was in the room for a long while before and after the class hour, but in college he strides in just as the bell is ringing, and strides out before we can get up to his desk to speak to him. But since I have made the discovery of how simple and delightful it is to go with a vast accumulation of queries right to the office of a professor, I find the situation just as friendly as in high school, and the lecture system not at all overawing. In one of the largest of women's colleges, then, it is still entirely possible to have the individual attention which is theoretically obtainable only in a small college.

As for the lecture system—at first I rebelled against poring for hours over my notes in preparation for examinations; it annoyed me to make the words of the professor my gospel. It would be so much more interesting and worth while to do supplementary reading instead. But then, I thought, as long as the emphasis on examinations endures, it is better to conform and let notes be the basis, all other reading merely the elaborating, of an examination paper. And besides, the printed page is not infallible, and it is safer to assume the accuracy of the professor instead!

My general impression, after one year, is that living off campus—at home, for instance—would increase the difficulty of college work enormously. To be able to plan ahead the exact time to be spent on such and such an assignment, and know that no external influence will deter you from accomplishing that job at that time, is the essential virtue of campus life. If the dorm is a little hilarious, you can always go to the "libe" to work. There is always some escape. Therefore, it is possible to work assiduously on one large assignment for long hours. That is another characteristic of college, of course,—the necessity of uninterrupted attention to one task for longer periods than would be endurable for younger people. And of course the theory behind "reading periods" is that the student's efficiency rises if he is given unbroken days in which to work. But I think that the essential value of reading periods would be lost if the student did not live on campus where his time is his own. For, no matter what one says of the temptation to talk and waste time at college, and the impossibility of keeping your friends out, or of throwing them out once they are in, there are always ways and means, the situation being entirely in one's own hands. Try the sign: "Working, do not disturb"; and if that is not drastic enough try: "Sleeping, do not disturb," which is bound to succeed in commanding immediate respect. Besides, in college there is no one who will be unreasonable when you "simply have to work"; at least that has been my experience.

In college one learns to concentrate just as well on recreation as on work. There is, of course, an art to forgetting your troubles. It is not always possible to finish up all work and then enter into the spirit of fun; one might have to wait until June for a really free moment! No, if you can spare a minute in the midst of work, the idea is to slough off your worries, take some recreation, and then—break away and return to work, the hardest move in the world! But it is all part of the tremendous increase in self-discipline which college gives, and I think it is almost entirely because of a lack of self-discipline that there is such a thing as "flunking out."

It would be very vague and perhaps too glorious to summarize my impressions of freshman year by quoting that famous healer of the '20's, who claimed that health would attend all those who rose every morning and repeated, "Every day in every way I am growing better and better." But the fact remains that, even though not necessarily "better and better," one at least grows somehow every day at college! It is a four-year span of constant development in every respect. And if, as is said, the last three years are even better than the first (assuming such a thing is possible!), then I look forward to June, 1940, as a very sad month indeed!

Bible Backgrounds

Richard H. Tafel

ARCHEOLOGY has created more interest and has been more fruitful in the field of biblical research than in any other field. The reason for this may be in the Bible itself, and the place it holds in our hearts. In the Bible, moreover, we have the longest chain of life, carrying us back four thousand years. The Bible itself took more than twelve hundred years at least to write, and the life of more than a thousand years is reflected there. We are separated from the latest point by about seventeen or eighteen hundred years. That life has varied, and has to a large extent been lost; and to restore it is an enormous task. But if we are to understand the Bible fully, this must be done. For our Sacred Scriptures reflect and grow out of the life of Israel, just as a plant grows out of the soil. This is the task to which Bible archeology has set itself, to restore the material that helps us to reformulate the past, and to make that past live again.

The Bible gives us no adequate conception of the civilization surrounding Israel, nor shows how much she influenced and was influenced by the life and thought of the peoples about her. Consequently, the Bible does not show how much Israel was indebted to her neighbors. Until a hundred years ago, we had no real idea of the extent of this indebtedness. Archeology has revealed that to us. We are still discovering how much there is from these countries imbedded in the thought, composition, and general make-up of the Sacred Scriptures. Remembering, then, that the literature of the Bible is a growth out of the development of the people itself, and asking what archeology has contributed to the picture, we may say that it has given us an adequate conception of contemporary life in Egypt and Babylonia, between which nations the woof of the Bible was woven.

But my purpose here is not to give an account of Bible archeology, or to extol its virtues, or to praise its achievements. All that has already been done in numerous books by competent authorities. My purpose is rather, as a layman, to present facts and information that should be interesting and valuable to us all as students and lovers of the Bible. In this study, our attention will be focused on some of the earlier portions of the Old Testament.

The best known extra-biblical sources of information are, doubtless, the Babylonian stories of creation, the lists of Babylonian antediluvians, the story of the Flood, and the Code of Hammurabi. Since these have often been presented and equated with similar material in our Bible, we shall pass over them in silence. We shall rather take up the story at a later chapter.

The patriarch Abraham is recorded to have left his home in Mesopotamia and migrated to Palestine. Of him we know but little. He is not the direct ancestor of Israel, but stands in the background. Can archeology be expected to tell us anything about him? Strangely enough it has brought to light records of a man named "Abraham" who lived at the time our Abraham left Ur. In 1965 B.C., "Abraham" leased a farm, and hired an ox for a month to work it. Two years later, we find a receipt for his rent for the farm. The name also occurs on two other documents in defining the boundary of other fields. This Abraham was not, however, the biblical patriarch, whose father was Terah and his brother Nahor. The Babylonian Abraham's father was Awel-Ishtar and his brother Iddatum. The Bible connects the patriarch with Ur and Haran; this Abraham lived about half-way between these two cities. These records are valuable in that they show that the name "Abraham" was in use in Babylonia when the patriarch left there.

More enlightening still is a contract about the renting of a wagon. It comes from the period that Genesis assigns to the migration of Abraham, and was written in Sippar, a little north of Babylonia. It reveals the fact that there was so much travel even at that time between Babylonia and the "Westlands," that a man could not lease a wagon for a year without danger of its being driven over the long route to Syria or Palestine. Against such wear upon his vehicle, the particular wagon owner of our document protected himself by stipulating that it should not be driven thence. When, therefore, Abraham went out from his land and his kindred, he was going to no unknown land. The tide of commerce and of emigration had opened the way. Although the Bible puts it forth as a unique event, it was apparently no more remarkable for him to do it than for an Irishman to come to America half a century ago, or for a south European to come here today.

Egyptians also came to Palestine during this period. The tale of Sinuhe relates the adventures of a man who fled thither in the year 1970 B.C., and who reached the land of Kedem, or the East, that is, apparently the east of Jordan. It is referred to several times in the Old Testament. Sinuhe there entered the service of an Amorite chieftain, married his eldest daughter, became ruler of a portion of his land, and lived there for many years. He finally returned to Egypt and wrote an account of his adventures. This region was also called by Sinuhe and other Egyptians "Upper Retenu," a name which they also applied to all the higher parts of Syria and Palestine. Retenu is equivalent to "Lotan" and "Lot"; (the Egyptian language does not have the letter-value "l"). He describes Palestine as "a land flowing with honey and milk." He mentions wine and oil, and hunting with dogs. He found other Egyptians there, and observed that the Egyptian language was understood by the Amorites. As early as 2000 B.C., there was evidence of travel through the land, and of a flourishing trade with Egypt.

Three different men in Babylonia at about 2150 B.C. bore the name "Jacob-el," and another one "Joseph-el." One

witness in a lawsuit gives his father's name simply as "Yakub," or "Jacob," which is clearly a shortening of "Jacob-el." These men lived from 75 to 190 years before the Babylonian Abraham. We instantly recognize the names Jacob and Joseph of our Bible. The additional divine element, "el" or "god," shows that these were originally the names of gods who were worshipped in Babylonia. In the interest of monotheism in Israel, all other gods but Jehovah must go. We can easily see how simple it is to take away the divine element, leaving the personal name of a man. But, as in the case of Jacob, there is still something divine about him. Perhaps it is a lingering memory of the origin of the name. We remember his wrestling with the angel—deity with deity—on equal terms, until he got what he wanted.

From Egypt there comes still more information about the Hebrew Jacob and Joseph. King Thothmes III, between 1478 and 1447 B.C., made no less than seventeen expeditions into Palestine, Phoenicia, and Syria. Before his death he inscribed on the walls of the temple of Amon at Thebes a list of the places in Asia which he had conquered. Many of these were in Palestine, and we learn in this way what towns were already places of importance a century or two before the Hebrew conquest. Among places that are mentioned in the Old Testament, he names Kedesh, Megiddo, Loanah, Addar, the two different cities Abel, Hammath, Beeroth, Sharon, Tob, Kanah, Ashtaroth, Kakkedah, Laish, Hazor, Chinneroth, Taanach, Accho, Ophra, Gerar, Daiban, Bethshean, Beth-anoth, Geba, Zephath, and others. In addition to these towns which are mentioned in the Bible, the list contains many other names which we cannot yet identify. Among these are the names of two cities, Josephel and Jacobel. These names, as already noted, are the same as the names of the Babylonian Amorites of the time of the first dynasty. It seems probable that two important Amorites had migrated to Palestine and had either founded new cities or had been men of such consequence that their names were attached to cities previously in existence.

Shortly before the war, a Babylonian seal cylinder was purchased in a village near Mosul and taken to Paris. It bears the name "Israel, son of Rishzuni," the form being Amorite. It has now been determined that it comes from the period 2800-2600 B.C. It is a matter of almost thrilling interest to the student of the Bible to find the name Israel borne by a man who lived before 2600 B.C. Before this discovery, the only occurrence of the name outside the Bible was in the inscription of Merneptah, king of Egypt, where it designated the nation Israel, or a part of it. On this seal it is a personal name!

But the material that throws the most light on the Bible comes not from Babylonia, but from Egypt. In 1887 a native Egyptian woman accidentally discovered some clay tablets in the soil at Tel-el-Amarna, about twenty-two miles south of Cairo on the east bank of the Nile. The French archeologists pronounced them forgeries. This was a great misfortune because many of them were lost or broken. Yet we must not be too hard on those poor archeologists, for the contents of these tablets are almost incredible. As it is, we have nearly four hundred of these clay tablets, inscribed in the Babylonian language and characters, which opened an entirely unknown vista in the history of Palestine and the surrounding countries. Although they are mostly in the Babylonian script, there are some glosses in Hebrew which are the oldest examples of that language. They are mostly from the time of Amenophis III and Amenophis IV, 1411-1358 B.C.

Among these letters are many written by Egyptian vassals in Palestine and Syria to the Pharaohs. There are two which were written to a Semite "Dudu" (David), which shows this Semite held at the Egyptian court a position analogous to that which Joseph, as ruler of Egypt, held. Of course we cannot identify this Dudu with Joseph, but the letter shows that such careers as that of Joseph were not impossible at this period of Egyptian history.

We would like to give here "The Tale of the Two Brothers." This story, in the form in which we have it, was written for Seti II (1209-1205 B.C.) of the nineteenth Egyptian dynasty, while that monarch was still crown prince. Scholars of all shades of opinion have recognized in it a striking parallel to the story of Joseph in the house of Potiphar. Joseph, like the younger brother of this tale, was trusted with everything about his master's place; Potiphar's wife, like the sister-in-law of the tale, tempted Joseph; Joseph, like the younger brother, resisted temptation; and Potiphar's wife, like the sister-in-law, charged him with the crime which he had been unwilling to commit. It would seem an unwarranted assumption to regard this as the original of the story in Genesis, as some scholars do. While the theme of the Bible story is laid in Egypt, it is one that is not confined to Egyptians and Hebrews. Its interest and value for us is the fact that such stories were in general circulation among many peoples at that time.

The following inscription was found cut on a rock between the island of Elephantine and the First Cataract. It relates how King Zoser, who began to reign about 2980 B.C., appealed to Khnum, the God of Elephantine, because of a famine. The part of the text which interests us is as follows:

> I am very anxious on account of those who are in the palace. My heart is in great anxiety on account of misfortune, for in my time the Nile has not overflowed for a period of seven years. There is scarcely any produce of the field; herbage fails; eatables are wanting. . . .

This inscription gives a graphic account of the suffering caused by seven such years of famine as are said to have occurred in the time of Joseph. It cannot be the same seven-year famine, as it is placed several centuries too early. But our inscription is witness to a native Egyptian tradition that such famines were possible.

The inscription of Baba of El-Kab, who lived about 1500 B.C., shows the preparation made for such famines. We will not quote the whole, but let this suffice:

> My words may seem a jest to the gainsayer, but I call the god Mut to witness that what I say is true. I had all

> this [he had previously given a long list of provisions] prepared in my house; in addition I put cream in the store-chamber and beer in the cellar in a more than sufficient number of hin-measures. I collected corn as a friend of the harvest-god. I was watchful in time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine.

This concluding statement about the corn forms an interesting parallel to the conduct of Joseph as told in Genesis. Baba claims to have done for his city, El-Kab, what Joseph is said to have done for all Egypt. His statement affords striking evidence of the historical reality of famines in Egypt, and of such economic preparations for them.

The entrance of Abraham, and later of Jacob and his sons, into Egypt in time of famine is strikingly illuminated by the following reports of officials stationed at fortresses on the Egyptian border. The first of these texts was inscribed in the tomb of Harmhab, though there is good reason to believe that it was written during the reign of Amenophis IV, 1375-1357 B.C. Some of the lines are broken. It reads as follows:

> . . . Asiatics; others have been placed in their abodes . . . they have been destroyed, and their town laid waste, and fire has been thrown . . . [they have come to entreat] the Great in Strength to send his mighty sword before . . . Their countries are starving, they live like goats of the mountain, their children . . . saying: "A few of the Asiatics, who knew not how they should live, have come [begg]ing a home in the domain of Pharaoh . . . after the manner of your fathers' fathers since the beginning under. . . . Now, the Pharaoh . . . gives them into your hands, to protect their borders.

The second text comes from the reign of Merneptah, 1225-1215 B.C. It reads as follows:

> Another matter for the satisfaction of my Lord's heart (to wit): We have finished passing the tribes of the Shasu of Edom through the fortress of Merneptah-Hotephirma . . . in Theku, to the pools of Pithom, of Merneptah-Hotephirma in Theku, in order to sustain them and their herds in the domain of Pharaoh. . . .

These texts make it evident that at different periods of Egyptian history, Asiatic tribes in time of famine and stress sought and found refuge in Egypt, just as the Israelites did.

Although there are many references to nomads settling on the borders or within the borders of Egypt, there is not a single one that coincides with the coming of the Israelites. There is probably no external source for the Hebrew migration. All our information as yet is in the Pentateuch. In the Egyptian records there is a reference to a group called "Apuru" or "Aperu," which is much like "Hebrews," for the consonants are correct. These are mentioned as being employed in heavy labor at various times and as late as Ramses II. Although some scholars believe that the "Apuru" are the Hebrews, the identification is as yet precarious.

When did the Israelites come into Egypt? Who was the Pharaoh of the Oppression? When did the Israelites leave? Who was the Pharaoh of the Exodus? These are questions that we wish that archeology might answer. Unfortunately they are still controversial subjects, and cannot be answered with assurance. Perhaps the best answer at this time is that the Israelites came into Egypt at a time that is difficult to fix, but that they were oppressed by Ramses II, 1292-1225 B.C., and the Exodus occurred under Merneptah, 1225-1215 B.C., and the conquest of Palestine was soon after 1200 B.C. The statement in Exodus i:11 that the Pharaoh who oppressed the Hebrews built the store-cities of Pithom and Raamses, indicates that this Pharaoh was Ramses II. The name of the city Raamses points to this king, since Ramses I, the only other king of this name Egypt has known, reigned less than two years,—a time insufficient for the building of a city. Naville excavated Pithom (Egyptian "Pi-tum"—"House of the god Tum"), where he found a temple of Tum, and also colossal statues of this king. The Bible evidently refers, then, to Ramses II. Much has been learned from archeology about Egyptian brick-making, and it corresponds to the description of it in Exodus. We have pictures of men at work. No one thought of burning bricks in Egypt. The clay was moulded and dried in the sun. Straw was mixed with the clay to increase its adhesive quality. Naville tells us that the corners of some of the buildings at Pithom were actually built of *brick without straw!* (*See* Exodus v:7-18.)

We have now followed the light of archeology as it has played over only one book of our Bible, that of Genesis. We have by no means exhausted our sources of information, but have merely given some of the high lights. As we read on in our Bibles and come upon the firmer ground of historicity, we find our archeological material increasing in bulk and importance. The value of all this is to make our Bibles more precious to us, and to help bring us nearer to the events that are there depicted, making them live again for us. Imagine standing on the site of ancient Pithom and holding in your hand one of those bricks that were "made without straw"!

Several years ago, in the museum at Harvard University, I gazed spellbound at beautiful pieces of ivory, exquisitely carved, which once adorned the walls of King Ahab's palace. I must admit that I had not hitherto been greatly impressed by the description of that palace. Perhaps it was because it was so vastly different from anything we have anywhere today; perhaps because the very description of such wealth and splendor overtaxed my credulity. But here, under my very eyes, was proof of the fine workmanship and the wealth and glory that had gone into the building of that magnificent edifice. No longer was it difficult to imagine the golden and ivory halls of that great king! And amid the evidence of that great glory, was also the note of war and destruction. For on the beautifully carved bits of ivory could still be seen the marks left by the fire and smoke of that terrible day when the palace was stripped of its wealth, its inhabitants put to the sword or taken captive, and the splendid structure that had thrilled the Eastern world was razed to the ground. That is the romance as well as the work of archeology,—making the silent mouth of the past surrender up its secrets, and bringing the dead past to life again before our very eyes!

QUESTIONS AND ANSWERS

Into this department are invited queries in the field of the Quarterly. Replies will be offered by members of the Editorial Board, or by assigned contributors. Please address questions to Wm. F. Wunsch, 108 Clark Street, Brooklyn, New York.

QUERY. Do you believe that every person has a time allotted to die? Can he say, "I cannot die before that time"?

Reply. Do we not generally regard this attitude as fatalism? A reply to the query involves the whole idea of Providence. Cherished feelings may be touched, too; many persons have founded stoicism, courage and even trustfulness upon the conviction that there is a fixed time for one's death. These feelings, heavily counted upon, no one wants to disturb lightly.

If we have not an impersonal, fixed fate hanging over us, however, but a living Guidance to go by, and an answer to the query is attempted in the light of such a Guidance, there are a number of things to take into account. Providence is a many-sided process. In general, things happen which are actively provided by God; things also happen, perhaps oftener in the sphere of the human will, which are only permitted or tolerated by Him. Is death an exception from this twofold classification? Does it occur only as actively provided (or at the best time, as we say)? Or do human action, strength or frailty of stock, intemperate living, war and other forces bring about permissions here as elsewhere? Again, why should we feel that the hour of death is a definite allotment, when few if any of us would extend the same reasoning to the manner of death? Yet the manner of death is surely as much in the keeping of Providence as the hour. Or shall we say, when a life is ended violently or lost by an inexpert or careless operation, that the time is still the appointed time, when it would seem then that God had resorted to a repulsive means to keep the appointed hour? In general, a certain large outlook is called for on this question in Providence as on so many others—the reflection that Providence labors here in a world of imperfections. As it does not always attain the perfect goal in life, it does not always in the matter of the time of a death. The Providence which the human heart is hungering for in this matter, is rather to be found in this—at whatever hour, by whatever means we go, there is One who knows and cares, and who meets every emergency, and is also able to make more than we think of the most untoward event.

Query. Is the Book of Revelation without a literal sense, to use that term as Swedenborg uses it? Is that his position?

Reply. It is the deeper sense of Scripture which Swedenborg expounds. Disclosure of that sense is possible only by revelation from the Lord; in its deeper sense, only He opens this or any other book of Scripture. This assertion—or acknowledgment—Swedenborg habitually makes. In some places, however, he makes the assertion in such abbreviated form that one can readily infer that except as expounded in its deeper sense, the Book of Revelation is a closed book. That inference is combatted by a number of things. In the first place, the book had a vivid meaning for its day, and served the early Christians well, to whom it was addressed. In the second place, the historical meaning has had more and more careful exposition down to the present day. For a third point, it is unbelievable that God should utter Himself in such an untimely way as to leave a book of Scripture meaningless for seventeen centuries.

Query. Are there not verbal contradictions in the Theological Works? I have noticed a number, I think, but came recently on a reference to "guilt" inherited from parents (*Conjugial Love,* No. 448). This seems flatly in contradiction with what I regard as Swedenborg's general teaching, that only inclination to evil is inheritable, not evil itself, and that one is guilty only of the evils which he himself does, or of the wrong inclinations to which he knowingly and intentionally gives expression.

Reply. There are verbal contradictions in the Theological Works, as there are in the recorded sayings of the Lord in the Gospels. No teacher who has much to say but finds language an awkward medium. As he gives full statement to one truth, he finds himself in verbal conflict when he comes to do as well by another truth. Compare, "My peace I give unto you," and "I came not to bring peace."

The more general teaching of the Theological Works, as you say, is that only wrong inclination is inheritable, not evil itself, still less guilt. The particular passage you cite (of its kind almost alone in the Theological Works, but see No. 493 in the work cited by you) is justly read in the light of the general position. Here inclinations are referred to which are in themselves a very serious corruption of life, and of course are guilty, not innocent inclinations. They are a deeply-seated taint, which characterizes the transmitted life. To bring out how serious a corruption these especial inclinations are, Swedenborg uses a strong language which begins to be at war, if pressed by itself, with his general position. In the same way, to emphasize how inevitable the conflicts are which Christian standards introduce into the household, into one's own bosom, and into civilization, the Lord declared, "I came not to bring peace, but a sword," though this then stands in verbal conflict with the salutation "Peace on earth" with which the Christ Child was greeted, and with the total rôle of the Prince of Peace. Each truth is to be seen into for all that it is; by the side of this a verbal inconsistency is superficial, as language is in comparison with insight.

EDITORIAL

TWO world-wide Christian conferences were held this summer, one at Oxford, and the other at Edinburgh. Each had an especial purpose, the Edinburgh Conference the increased unifying of Christendom to do Christianity's work, and the Oxford Conference the Christian adjustments of Church and State. It will require volumes to record the proceedings and set forth the conclusions of these two meetings.

One of the expressed desires of the Edinburgh Conference was that a renewed attention might be given to the subject of the Invisible Church. In other days, the existence of this spiritual reality received enthusiastic acclaim in the Creeds. To revive the conception in earnest today, can become a genuine help, both to the greater unity of Christendom and to the vision of the Church as a higher neighbor than the State.

In even the Invisible Church there are two elements. Apprehending it as a body of people, the world over, who are moving towards or into the spiritual life, we can still distinguish the influences in general to which they are responding, and their response. There is a Divine of the Lord among men, perpetually going out to us, the sum of redeeming and regenerating influences. This reality is present in the world for all of us. It does not remain for us to establish it. It is the essence of the Invisible Church. Then in that same Church there is the body of response in spiritual living.

The Edinburgh Conference would have Christians say again, from insight into all this, that they believe in the Church Invisible. Why? Otherwise we are left, in our thought of the Church, to the multiple organizations of Christendom, with their seemingly separate and too often conflicting aims. We are then looking out only on sociological features of our civilization, and not penetrating to that reality which is saving, so saving that it saves even the churches. The Invisible Church it is—or that element in it which is the invasion of the Divine into human life—which is the soteriological Church, to make the distinction in words which Dr. Garvie has used.

If there is this saving reality for us *all* to strive toward, in whatever branch of Christendom, will it not effect unity of the deepest kind, transcending and healing all divisions? Only in the Church Invisible, furthermore, do we find the kingdom on earth which is a loftier neighbor than the State; the organizations into which Christians have been banded under whatever impulse from on high, and which make the sociological Church, live necessarily within the State under whose laws they are organized.

IN the Summer Number we suggested that the summer days might furnish an opportunity to survey the Church's work in some detachment from the exigencies of it. In Great Britain, in editorial, article and letter, there has continued in the interval an increasingly lively and earnest discussion of the situation in our organizations and of what may be done to arrest decline in numbers and in attendance on worship. The discussion has been welcomed there. Pressing need of it gives every warrant.

The report of a British Conference Committee on the subject, about which we heard from Mr. Harvey also in the Summer Number, proposed some measures to meet the situation. The proposals had to do largely with two things—slight re-orderings of the Sunday services, and more publicity. Editorials have stressed the need of a renewed enthusiasm to displace the prevalent apathy. Letters have brought a variety of suggestions, like more efficient Sunday-schools, or a re-adapted training in ministerial schools. A more recent editorial in *The Herald* urges an ardent personal evangelism.

There is no suggestion which we can afford to treat lightly or which could not be utilized to effect in some way. Yet our feeling is that discussion is not penetrating very deeply. A fresh fervor cannot be aroused by pointing out the need of it or by attempting to "whip it up"; the same may be said about personal evangelism. Apathy exists to the work as it is done at present. A different way of doing it alone holds any considerable promise of arousing enthusiasm once more. Can we be radical enough to revise training in the ministerial seminaries so as to achieve a different and relevant performance of the total work?

In the appeal for personal evangelism, it was said that too much is left to officers, leaders and teachers. The rank and file need to bestir themselves. They do, of course; but is there not at least equal point in urging that the leaders and preachers are the ones to conceive and initiate any altered pattern of work? Behind all we have to work with—services, publications, Sunday-schools, seminaries, personal evangelism—there can be a disabling mentality or unhelpful outlook. Is it possible (to give but an instance) to go out successfully with the proffer of greater light on life from the Word, when that light, as we actually proffer it, falls back on books, not out on life? Too often it is put forward as a way of understanding the Scriptures, and does not become an interpretation of life, except as it does so incidentally. Is it possible to speak acceptably of a greater light from Scripture if in the attitude to Scripture there is lack of appreciation of what is already known about Scripture—that is, if, along with the offer of more than is known, there is combined what strikes the public as ignorance or defiance of what is well known? Are we ready to attempt a really searching self-criticism?

BOOKS

Be renewed in the spirit of your mind.

AN ANNIVERSARY PUBLICATION

THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE. *By Emanuel Swedenborg. Translated from the Latin by E. C. Mongredien. With a Foreword on Swedenborg by Rev. E. A. Sutton, M.A. London: Swedenborg Society (Inc.), 1937. xiv, 112 pages. Cloth 1/6d; paper 6d.*

THIS publication, "250th Anniversary Edition," is the first tangible evidence we have received of the progress being made toward the celebration in the year 1938 of Swedenborg's birth, January 29, 1688. Th book is well manufactured, in green and gold cover; a portrait of Swedenborg is impressed in gilt on the cover, and another serves as frontispiece. Type is good. Mr. Sutton's foreword sketches Swedenborg's life rapidly, advances first his soberly proclaimed other-world experience and then his sense of commission as Revelator, and moves appropriately to a few words introducing this particular book to the reader. Besides handsome dress and timely introduction, one would want a fresh putting of the contents of this work, and this Mr. Mongredien has supplied, who says, "While attempting to render the Latin into easy English, strict accuracy has also been the translator's aim."

Besides Mr. Mongredien, many other translators must have been employed, for simultaneously with this English translation "The New Jerusalem and its Heavenly Doctrine" has been published also in Chinese, Czech, Danish, Finnish, French, German, Hungarian, Italian, Japanese, Lettish, Norwegian, Polish, Roumanian, Russian, Sechuana, Serbo-Croatian, Swedish and Tamil. We should appreciate the extent of the project.

The choice of this particular work for such wide distribution has many things to be said for it. It is, of course, compendious, touching on so many points in Swedenborg's teaching, elsewhere more fully elaborated. It is not confined to a few aspects of his teaching. It does make a good preliminary survey of what the doctrines of the New Church offer.

And this introductory character of the work is enhanced by a rendering done in a less Latin English than we have had in the past. Technical phrases like "good of love" must stand, of course; and Mr. Mongredien keeps "esse" and "existere," not even italicizing them; he also reintroduces "proprium" into the English; he retains *Liberum Arbitrium,* explaining in a foot-note that it was a term used in the Church throughout the Middle Ages. Of foot-notes there are several, some of them interpretative. Words are sometimes inserted in the text in parentheses, as at Nos. 98, 99, or with more freedom at No. 296. Whole sentences are turned about, with a much better English order resulting; even the connection in thought is better maintained (see the opening sentence, for example, at No. 114). "Teach" takes the place of the heavier "instruct." "Because" and "since" are not clung to, but "as" and "for" are used, with the effect of lightening the sentence. The definite article does not get in so often where it is not needed. Expansions are made freely when the Latin, which with its inflected forms can afford to be abrupt, literally rendered would not be pleasing. What a more colorful word will do as compared with a less colorful, both giving the meaning, may be seen in the effect of the use of "overlook" in No. 292. We are sorry to see "sensual" instead of "sensuous" (No. 45); and there are other items which one might question. But there are always things which different translators will do differently, each with good reason. One might question whether No. 280 could not be done, "God is One, Creator and Preserver of the universe, thus God of heaven and earth," with seven less words than Mr. Mongredien uses.

It is a readable translation which is wanted primarily, and Mr. Mongredien has furnished one. Even if a reader should think that there are no pronounced improvements, a fresh translation renews interest, and if there are provocative changes, it challenges study; and renewed reading and reconsidered study we need.

This first step publicly made in the Anniversary celebration is a step well taken.

WM. F. WUNSCH.

A HISTORY OF CHRISTIAN WORSHIP. *By Oscar Hardman. Nashville, Tenn.: Cokesbury Press, 1937. 154 pages. $2.00.*

THIS is one of the new additions to the London Theological Library, a series of works intended to bring certain subjects up to date for the guidance of church leaders.

Were it not for the clear organization and the historical settings, this rather technical book would make dry and melancholy reading. Each chapter deals with one great period of church history and after a general historical survey treats in turn of the forms, tendencies, and practices of Christian worship during that period.

The preface gives an excellent definition of worship: "God's creation returns to its Source in an ascending process of life, which attains self-consciousness with the emergence of man. In man there appears for the first time an apprehension of the goal of the movement in which his life is set; and his sense of dependence, and of obligation and ability to conform to this upward movement and to promote it, finds expression in his diverse religious cults and in his observance of an ordered way of life. These two things together make up his worshipful awareness of God, and secondarily in the expression of aspiration towards God by means of religious exercises and moral obedience. Religious exercises alone may indicate religiosity rather than worship. Moral obedience alone is morality, but not worship. But when a sense of supernatural Presence, however vague in its intellectual definition, finds expression in acts of reverent approach and of dutiful obedience, then there is worship.

"Man's worship of God through cult and morals is conditioned by the standards of his knowledge of God. As he thinks, so he worships, and so he is. Where his conception of God is false and imperfect, there his morality is defective and his cult is at fault, however great his sincerity and desire. The true worship of God is dependent upon the true knowledge of God."

I have quoted this at length because it is the key to the entire history of Christian worship. Even Professor Hardman himself, for all his intelligence and ability, thinks of a Son of God born from eternity who became incarnate and offered Himself a sacrifice for our sins upon the cross. This fallacy, which disrupts the unity of God, pervades the course of church history and seems to have originated in a pagan interpretation of the Gospel Trinity especially after the Edict of Milan in 313. During the first centuries of the Church, while men lived joyously in communion with the risen Lord, they lived dangerously also, and their very unpopularity kept the Church reasonably free from pagan influences. But with Constantine's edict of toleration, besides the gain which this new liberty brought there was distinct loss. And when the barbarians overran the Roman Empire and were "converted" (often by compulsion) to Christianity, they still clung to many of their heathen beliefs and practices, and a multitude of merely nominal churchmen weakened and endangered the Church. To this very day, as this book makes abundantly clear, Christian worship is a compromise with paganism in large areas of it. That is why I said that it makes melancholy reading. In Professor Hardman's own words, "The true worship of God is dependent upon the true knowledge of God."

Is there hope for a better day? The Reformation and the far-reaching changes it brought in worship certainly gave promise of better things. And as one meditates on the two closing chapters of this book, "The Counter-Reformation and After," and "Non-Roman Christendom since the Reformation," he discerns gleams of new light within the darkness which is still so widespread. The Roman Catholics are still medieval in their usages, but here and there Bible reading is encouraged and even in such matters as the dogma of papal infallibility, transubstantiation and the worship of the saints, there is variety of interpretation amounting often to repudiation of the official position. Even Catholicism cannot resist the leaven of the new renaissance now working within all the churches.

But it is within the more liberal sections of Protestantism that most light is found. The subject of worship is engaging the attention of intelligent scholars and students, and guided by a developing esthetic sense, psychological study, and a growing desire to worship together more worthily, the Church's devotional treasury is being carefully combed and new forms and materials created. As Professor Hardman observes, this "cannot fail to play an important part in the work of reuniting Christendom."

To a student of Swedenborg, worship is a means of communion with the Divine-Human Lord and with His Kingdom of Heaven. "Thought brings presence, and obedience brings communion." But thoughts of the world and of self-interest associate one with so much that is evil, that every aid is of value. So much of Christian worship seems powerless to effect this higher association that one searches for the reason. Is it not to be found, as already intimated, in the general lack of a true knowledge of the Incarnation of God Himself in Jesus? Not until this truer understanding is present within the worship of the Christian Church will its full power as a means of grace be experienced.

JOHN W. SPIERS.

THE DOCTRINE OF THE WORK OF CHRIST. *By Sydney Cave. Nashville, Tenn.: Cokesbury Press, 1937. 317 pages. $2.50.*

THIS book, based on lectures given at Cambridge and at London, makes one more volume in the London Theological Library. Years ago Dr. Cave, who is Principal of New College, London, and Professor of Theology in London University, did *The Doctrine of the Person of Christ.* To that work the present one makes an especially helpful companion volume.

Writing not only in the light of years of class-work, but from close study of previous discussion, Dr. Cave has put into our hands a very serviceable survey of the doctrine of the Atonement. He keeps to the chief and most influential views of the doctrine, not to run into bewildering detail. The history of the doctrine is, of course, complex and difficult; one can be grateful for a guide which, without loss of accuracy, gives one the broader features of that history. The author turns first to the first three Gospels, summarizing what they confront one with as the work of Christ. He then studies in the rest of the New Testament the early interpretations, especially in Paul and John, of the data in the Gospel story. In successive chapters he follows the understanding of the work of Christ in "The First Two Centuries," "The Eastern Church," "The Western Church to the Reformation," "The Reformation and Post-Reformation Period," and "The Modern Period." In his concluding chapter he explores "An Approach to the Doctrine of the Work of Christ." There is a well arranged bibliography, and there is an index.

The doctrine of the Atonement is often attacked, as though it were a single view, and that the one most obviously open to objection. Though Dr. Cave has kept to leading views, the pronounced variety of these is evident. He discusses their adequacies and inadequacies. But he does not assess a theory without trying to understand the need which that theory was meant to satisfy. Each he grasps against its background of thought. He considers the circumstances which helped give a theory its influence on posterity. This patient and fair research issues in an appreciation of the truths which must be preserved in any abiding doctrine of the Atonement. In the last chapter, on "An Approach to the Doctrine of the Work of Christ," Dr. Cave indicates the directions in which these truths take the mind which tries to understand that mighty work of deliverance from evil. It is not a negative work; mere release from evil is one and an initial act; the positive forces of good were also given a new scope.

In our terminology in the New Church, the field of the doctrine of the work of Christ is occupied, at least in part, by

the doctrine of redemption. This doctrine works with a far more explicit idea of the world of the spirit than appears in the theories which Dr. Cave surveys. "We know ourselves encompassed about by forces which threaten to engulf the world in ruin," he says. Now, these forces are made very plain in the doctrine of redemption; they are the whole influence of the accumulated evil of mankind, exerted by the perverted life of the infernal world; however dimly grasped or superstitiously understood at the time, this was a datum in the Gospel accounts of the Lord's work. No less evident in the doctrine of redemption are the positive forces for good which were released by the Lord's work; they are heavenly otherworld influences as well as the stirrings of good in humanity on earth. According to the doctrine of redemption, the work of Christ consisted of three acts: the defeat of evil, the launching of the forces of good anew, and the actual introduction on earth of God's reign or kingdom in new beginnings. But sin, not just evil, created the exigency which the work of redemption was to meet; sin involved a relation to God which had to be painfully corrected, and which forced crucifixion of the Christ, and made a Suffering Servant of the Messiah; deep in redemption there had to be an incredible forgiveness. The doctrine of redemption, as formulated in the doctrines of the New Church, does not wrestle with these other aspects of the work of Christ as did theory after theory of the historic doctrine of the Atonement. In "An Approach to the Doctrine of the Work of Christ," Dr. Cave would have these other aspects included and given just treatment.

Wm. F. Wunsch.

Learning to be Good Parents: Talks to Fathers and Mothers. *By Eleanor Saltzman. Boston: Manthorne and Burack, Inc., 1937. 55 pages. Paper-bound, 25 cents.*

THE flood of literature on the subject of child training and parent education continues unabated, making almost everyone familiar with the principal teachings of modern child psychology. This little pamphlet, however, has undertaken the problem of reaching parents of limited education who in all probability have not read books and magazines dealing with child study. The author writes with the knowledge and skill of many years' experience at the Iowa State Child Welfare Research Station. It is remarkable how much useful information is condensed into the fifty-five pages of the pamphlet, and yet how facile is the flow of simple words and short sentences. Although it is addressed to parents of little education and the style and vocabulary are simple and non-technical, the author has not forgotten the native intelligence of her readers, and her tone fortunately is not patronizing. Several possibilities for the use of the pamphlet suggest themselves. Teachers visiting the homes of pupils whose parents are foreign born or uneducated, might use it to advantage when it is evident that some guidance in child care is needed. Churches who have parent-teacher groups in their religious education programs, will find it helpful for young parents who lack knowledge of the elements of physical and psychological care of children. It is to be hoped, however, that our religious leaders will add several much needed chapters on the spiritual needs of children and their parents. The problem of learning to be good parents, regardless of social class or degree of education, is not merely one of good physical care and intelligent emotional control, however important these are. The deepest problems remain the same for all parents, and concern themselves primarily with their own spiritual growth and their accepted philosophy of life. Their integrity in bringing their religion to bear on all things even to the most external, will go far in making their children spiritually sturdy enough to meet the exacting demands of this new age we are entering.

Carolyn A. Blackmer.

The Exploration of the Inner World: a Study of Mental Disorder and Religious Experience. *By Anton T. Boisen, Research Associate in the Psychology of Religion and Chaplain, the Elgin (Ill.) State Hospital; Lecturer, the Chicago Theological Seminary. Chicago: Willett, Clark & Company, 1936. xi, 322 pages. $3.50.*

AN arousing and, we may add, an astounding volume! In reading it one is constantly reminded of the words "from things heard and seen" after the title of Swedenborg's *Heaven and Hell,* since, next to the profound mysteries of the universe inside of death, is the mystery within the disordered mind. This, which has usually been studied and diagnosed from without, is here approached from within, that is, by one who has himself been mentally sick. In the present case, too, the sickness was diagnosed as catatonic dementia praecox, generally regarded as hopeless; yet for Mr. Boisen it opened up a mission career to the mentally diseased which he has pursued industriously for twelve years. He has also conceived a plan for providing clinical training in mental hospitals for students of theology; and, beginning in 1925 with four students at the Worcester State Hospital, this has grown into an incorporated body known as the Council for the Clinical Training of Theological Students, under which in the summer of 1936 some sixty students were receiving training at nine different training centers under the auspices of the Council.

The material in this volume is based upon an examination of 173 cases of dementia praecox, which are classified into (1) drifters, those who give up the struggle against their delusions and sink steadily toward dissolution of the personality; (2) those who build up an inner world of delusional misrepresentations by means of which they preserve a certain amount of personal integrity; and (3) those subject to a major emotional disturbance which the author calls "panic." While patients of the two first classes may experience this, Mr. Boisen says, "I am proceeding on the theory that it is to be sharply contrasted with the end results of personality disintegration or delusional malformation." "Such disturbances . . . are not in themselves evils but are analogous to fever or inflammation of the body. They are attempts at cure and reorganization which are closely related to certain recognized types of religious experience." In other words, instead of being wholly injurious, these profound upheavals may be manifestations of the struggle of the personality to reintegrate itself, and that is, in part, why they so frequently have religious accompaniments. Instead of being the prelude to mental downfall and dissolution, they may

usher in a new efflorescence of the life and transform the individual who has gone through such an experience into one of the significant figures of history.

Mr. Boisen believes that he finds confirmation of his thesis in the lives of several of the inspired religious teachers of earlier times, including George Fox, John Bunyan, Emanuel Swedenborg, St. Paul, and the prophets Ezekiel and Jeremiah. There is an arresting chapter, entitled "George Fox among the Doctors," introduced to show the scant sympathy which cases of this kind need expect from most of the present custodians of our physical and spiritual health.

As in the cases of so many men who have come upon an entirely novel criterion for the interpretation of life, Mr. Boisen cannot refrain from a review of the life of Christ in connection with his new insight. The value of this must be appraised by theologians, but the reviewer cannot avoid the feeling that his view and the views of those who think like him may furnish a useful corrective to the tendency of the average historical critic to reduce the personality and work of Jesus to a mere mosaic of his environment. After all there must be individual contributions to human thought or there would never be progress in human thought.

Mr. Boisen's treatment of mediums, in the chapter entitled "The Queen of the Sciences," powerfully reinforces Swedenborg's own warnings; and evil spirits and sin assume tangible forms startlingly at variance with the current easy scepticism on such subjects.

Space forbids any more extended discussion of the fascinating contents of the remaining chapters, for readers of THE NEW CHRISTIANITY will, of course, wish to learn more specifically what our author has to say regarding Swedenborg. After an appreciative review of the Seer's life, he says:

"Although Emerson has given to Swedenborg a place among the great heroes of all time, and although he left behind him a significant group of followers—the group which produced William James and implanted the interests which appear in his *Varieties of Religious Experience*—I find it difficult to place him in the same rank with Fox and Bunyan. His chief interests seem to have been in the occult rather than in the ethical. He wrote on such subjects as 'Heaven and Hell,' 'Spiritual Marriage,' and the like. His influence, moreover, seems to have been based very largely upon his clairvoyant faculties."

But it would seem idle to contend that a vivid awareness of the nature of the world of spirit and of the cosmic position of marriage is without ethical consequences, and it would be a very superficial student of the history of religion in the eighteenth and nineteenth centuries who would base Swedenborg's influence on religious thought "largely upon his clairvoyant faculties." Moreover Boisen might have observed several striking differences of a more substantial character between Swedenborg and the other historic cases adduced by him. Almost without exception they were young men, while Swedenborg was in his late fifties when the crisis occurred. They were firebrands of reform, while his activities were almost painfully deliberate. Prior to the emotional upheaval which altered the courses of their lives, they were unknown to fame; while he, as Mr. Boisen admits, was already "the outstanding Swedish scholar of the early eighteenth century."

However, we have much more reason to be grateful for this volume than to be censorious regarding it. As workers for the common good, we should hail with joy this new attitude toward so many of the mentally ill and the sun of hope which arises with it. To New-Churchmen it should also have a special significance since it gives to Swedenborg's experience an intelligible position in the world of nature, as in the world of spirit, and supports, rather than depreciates, the significance of his labors. Every New-Church minister and every layman who aspires to a more complete knowledge of the Revelator should make the reading of this work his preferred obligation.

JOHN R. SWANTON.

WE LIVE OUTSIDE OUR BODIES. *A Challenge to your Pet Opinions about the Future of Life. By Wilson Gill Bailey, M.D. Philadelphia: Dorrance and Co., 1937. 248 pages. $2.50.*

MR. BAILEY has thought much, if not well, and here he pours out his ideas in a profuse and enthusiastic, but hardly an ordered, tide. It appears from the context that by "the future of life" he means "the future life," and his derivation of the initial syllable of "biology" from *bis* is novel. The first part of the work contains general views on scientific and psychic matters which will hardly carry conviction to one in search of a sound interpretation of personality or some assuredness as to the nature of the spiritual world. The latter part contains records of the author's psychic performances sufficiently astounding to carry conviction to readers endowed with absolutely trusting natures. The scene of many of Mr. Bailey's performances are fire houses, surroundings markedly at variance with the classical settings of ghost stories, but the following episode will prove that they do not therefore lack excitement. On being summoned, then, to a fire house by telephone the author rushed thither and "found Morris Foley lashed to the brass sliding rod which brings the firemen from the second to the first floor. The two entranced firemen, possessed apparently by two evil Indian spirits, were dancing a war dance around Maurice Foley while a bonfire had been built around him. The fire had been made from legs of chairs broken off by the evilly possessed psychics. When I entered, bells were ringing, dogs barking, all the firemen in the building were excited and general pandemonium prevailed. It was only upon my command by the exertion of my psychic powers that I dispossessed the two firemen of evil spirits and brought good spirits into play as opposing forces, permitting peace to be restored once more."

On another occasion, it seems, the author brought a "dead" automobile engine to life and later not only stopped the machine within fifteen feet when it was bearing down upon him at forty miles an hour but forced it to go backward. From these examples it would seem that the police department of Camden were a better field for the display of Dr. Bailey's abilities than the fire service.

In spite of these remarkable happenings, it is worthy of note that Dr. Bailey repudiates ordinary believers in spiritualism

and declares that he produces his effects in broad daylight. That should make scientific validation of them—or the reverse—much simpler.

JOHN R. SWANTON.

CHURCH MUSIC IN HISTORY AND PRACTICE. *By Winfred Douglas, Mus. Doc. New York: Charles Scribner's Sons, 1937. xvi, 311 pages, including bibliography and indices. $3.00.*

THE Canon of Denver is to be heartily congratulated and commended for the admirable way in which he has accomplished in this book a difficult task that has long awaited fulfilment. His statement in the Foreword is sober fact, with no tinge of conceit, when he says, "We do lack a book, solidly based on the scientific research of scholars, and yet free from needless professional technicalities, which treats of both the text of the liturgical services and the words of the hymns, together with the music which has grown up with them, as parts of an indivisible whole attuned to one high purpose, the worship of God in the One, Holy, Catholic, and Apostolic Church" (pp. vii, viii). To be sure the average layman, from the musical as well as ecclesiastical point of view, will be a bit quizzical, in progressing through the book, as to the author's freedom "from professional technicalities." Nevertheless the effort is sincerely made to address other than "Clergy, Seminarians, and Church Organists," and to enlist the interest of the members of the congregation in these "Studies in the Praise of God."

Adequately to acquire a comprehensive knowledge of all that the book implies, its reading should be supplemented by the hearing of numerous illustrative phonographic records of outstanding renditions of the music of the various historical periods. The lists of these records, inserted throughout the text, are an engaging feature of the book. So also the intelligent reading of several of the chapters can be accomplished only with *The Hymnal* of the Protestant Episcopal Church in hand, and with attention to the author's recommendation that each Hymn referred to be *sung,* not merely played over" (p. ix).

It would appear evident, therefore, that this is not a book for the casual reader. Excepting only the liturgical hobbyist, its appeal can be only to the student, to the ecclesiastical musician, and to the officiating clergyman. Nevertheless, we wish that every layman might read the opening pages, and might take to heart the author's criticism of much so-called worship today, that the primary attention is turned from God to self," with his frank statement that "what we need most is to forget self, and in the depth of our being to apprehend, to realize, to see God, and generously pour forth with all our heart and with all our soul and with all our mind our *Te Deum* of rapt praise" (p. 6). So too we would that all might read of the misuse of music in worship, and ponder on the terse declaration, "No valid Church music was ever made merely to be listened to as sensuous pleasure" (p. 9). Such statements as these are "as the shadow of a great rock in a weary land" (Isaiah xxxii. 2).

It is inevitable that the interest of the reader in the several chapters will vary according to his own particular problems. To him who is concerned with liturgic history, the early chapters will appeal in the tracing of the development of the Music of the Eucharist to the Present Time, and of the Music of the Office before the Reformation. Yet the author says: "This book is in no sense a history of Music, or even a history of Church Music. It constitutes a treatment of Church Music from a practical point of view based upon historical data" (p. 64).

To him who has suffered because of the incongruities of the Anglican chant as often performed and who rejoices therefore in the characterization of that use as "a distortion of a perfectly reasonable and artistic devotional practice" (p. 125), the chapter on "Post-Reformation Office Music" will give abiding satisfaction, not only regarding the matter of chanting itself, but also on account of the excellent declaration of the Importance of the Psalter in Worship, as well as the division on "Services in Anthem Form."

To him who is familiar with the subject, the chapters on Hymnody offer little new information, but the treatment is refreshingly concise. "For true effectiveness with his people, both in rendering the services of the Prayer Book, and in relation to his preaching, the parish Priest must study the Hymnal, and continue that study his whole life long. The Choirmaster and organist cannot ever secure the proper functioning of his Choir unless with equal care he continually studies the Hymnal and tries to bring it, little by little, to fullest effect in the singing of the Congregation." (P. 191.)

The concluding chapter is entitled "A Century of Reform." Perhaps it is inevitable, but it seems a bit unfortunate that the conclusion of such an excellent piece of work should be so firmly restricted within the confines of the Anglical Communion. Might not others share in the thought that, "Still the Holy Spirit moves in the hearts of men to create new songs consonant with the old"? Cannot we all "thank God that He has led us so far toward a pure worship where the prayer will sing and the music will pray"? (P. 271.)

HORACE B. BLACKMER.

BEYOND OUR EARTHLY EYES. *By Charles W. Harvey. New York: The New-Church Press, 1937. 19 pages. 20 cents.*

THIS brochure is well printed in white and gold cover. The title fails to indicate that it is consolation especially for the loss of children from life here which is offered. This consolation Mr. Harvey proffers gently and with tenderness. The reader feels surrounded at once with the assurances and reassurances of Scripture. The reality of a kingdom of heaven is brought out to mind and heart—of a kingdom of heaven present in essential childlikeness here, and realized in the childlike hereafter. There is much, feelingly related, from the teachings of the Church about the centering of unseen heavenly influences around infant and child in life here; about the loving reception of little ones into the life beyond; about their Divinely cherished maturing in the world of the spirit. Mr. Harvey's words have grace and simplicity and directness. Even the manner of printing helps to meet the grieving parent's questions or to arrest his troubled mind with the Master's own loving assurances. Capitalized are such initial sentences or captions as "What do we love most in a child?" "Messiah's Kingdom," "Angelic Influences with our Children," "Whither away?" and "Heavenly Loans." The leaflet is strongly commended for wide use as printed pastoral ministration.

WILLIAM F. WUNSCH.

The NEW CHRISTIANITY

VOLUME III, 1937

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Subscription Agents: THE NEW-CHURCH PRESS, 108 Clark Street, Brooklyn, N. Y.

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